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Religious.

SOCIALISM SILENCED;

OR THE LOGIC OF THE LIFE.

A true story—by the Rev. Hugh Stowell, M. A. (of England.)

It makes one sad to find how widely the canker of socialism has spread amongst some classes of our working men. In some large manufacturing towns, there are few factories or workshops into which it has not crept, and it does most mischief where there is most ignorance. Sometimes one pert, prating, forward fellow will dupe and mislead a whole set of men, because he talks boldly, uses big words, and seems to be very knowing and deep. What a pity that our plain men are not more of them able to handle the evidences of Christianity, and to beat such pretenders with their own weapons. There is however one way, and that, after all, the best way, in which the simplest and least learned believer may meet and put down the subtlest infidel—a way in which he may face the scorner as David the uncircumcised Philistine, with nothing save a sling and a stone, yet in "the name of the Lord of hosts," be "bold as a lion." The way I mean is, to contend, not so much by words as by deeds; not so much by the logic of the lip, as by *the logic of the life.*

I shall best make my meaning plain by a simple account, which, I can promise you, shall be quite true, because it will be about what lately happened in my own parish, and partly under my own eye. John —— is a dyer, who lives in a corner of my district. Some years ago, he was as bad a character as you can well conceive; a drunkard, a blasphemer, a cruel husband, a noted boxer, a practical infidel. As is usual in such cases, his house was the home of wretchedness, unfurnished and deserted; his wife was in rags, his cupboard empty, and debt and shame were his constant companions. About three years ago, however, he came under the notice of an assistant of mine. His wife was induced to open her house for a cottage lecture, and the husband, after a time, began to steal into the back part of the dwelling during the little services, and to lend a half unwilling ear to what was going on. It pleased Him, "who leads the blind by a way that they know not," to reach his conscience in this manner. He became very uneasy, and in spite of his mean clothes, began to attend church. For a time his anguish of mind was greater than can be told. But at last that Saviour who came to "bind up the broken-hearted," and who died on the cross to save sinners, manifested himself to him as he doth not to the world, giving him "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. lxi. 1—3.

The calm morning after a stormy night is not a greater change than that which followed in the life and lot of happy John. All things became new. He set himself at once to wipe away the heavy scores which stood against him at the tavern and the shop, till at last he owed no man anything but love. His house was made clean and tidy, and one piece of furniture after another was purchased, till the whole face of his cottage was changed. His wife and himself, decently dressed, were in their places at church whenever the Sabbath-speaking bell bade them to the house of prayer, and ere long they were seen side by side at the table of the Lord.

A light thus put on a candlestick could not be hid. So striking a change in one who had been so notorious, called forth much notice. He became a wonder unto many. Some admired, others mocked, and many persecuted him. His former infidel companions were more especially mad against him. They jeered him, reproached him, enticed him, swore at him, and did all in their power to draw or to drive him from his Saviour. But deeply sensible of his own utter helplessness, he clung to the strength of God, and thus, out of weakness being made strong, his enemies only served to prove his faith, exercise his patience, and increase his watchfulness. The blast of temptation, which lays in the dust the plant which our heavenly Father hath not planted, only roots the deeper every "tree of righteousness" which he has planted in the garden of his grace.

John had most to bear at his daily labor in the dye-house. It was his hard lot to work amongst a band of "Socialists," and they had it nearly all their own way. For a time, indeed, two men, members of a religious body, timidly took the Christian's part; but after a while, even these, worn out by annoyance, and ashamed of the cross, deserted both him and their profession of religion, becoming apostates, the vilest of the vile. The humble confessor was thus left alone, like a sheep in the midst of wolves; but he was not alone, "for the Lord stood by him." He was enabled to walk blamelessly and unrebukeably before them. Sometimes he reasoned with them, at other times he entreated them, but most commonly he did as his Master had done when beset by his accusers, "he answered not a word." His meekness was the more lovely, because he had been aforetime a terror to his companions, nor was there one of them who would have dared to provoke him. But now the gentleness of the lamb restrained the strength of the lion.

The quiet influence of John's consistent walk could not fail to be felt. His life was harder to answer than his tongue. A beautiful proof of this occurred one day, and shall form the point of my little narrative. His fellow-workmen had been nearly an hour decrying Christianity as the source of all crime and wretchedness, whilst they boasted what their system would do if fairly tried—what peace and purity would reign in their "New Moral World." John held his peace for a long time, till at last the "fire kindled," and lifting up his voice, he turned upon them and said feelingly, but firmly, "Well, I am a plain dealing man, and I like to judge of the tree by the fruits which it bears. Come then, let us look at what your principles do. I suppose they will do in a little way what they would do in a great. Now there," said he, pointing at the two apostates, "there are Tom and Jem, on whom you have tried your system. What, then, has it done for them? When they professed to be Christians, they were civil, sober, good tempered; kind husbands and fond fathers. They were cheerful, hard-working, and ready to oblige. What are they now? What have you made them? Look at them. How changed they are! But not for the better. They seem downcast and surly; they cannot give one a civil word; their mouths are full of cursing and filthiness; they are drunk every week; their children are nearly naked; their wives broken-hearted, and their houses desolate. *There* is what your principles have done. This is the 'New Moral World' they have made.

"Now I have tried Christianity, and what has it done for me? I need not tell you what I was before; you all too well know. There was not one of you that could drink so deeply, or swear so desperately, or fight so fiercely; I was always out of humor, discontented and unhappy. My wife was starved and ill-used; I had no money, nor could I get any thing upon trust; I was hateful and hating. What am I now? What has religion made me? Thank God, I am not afraid to put it to you. He has helped me to walk carefully amongst you. Am I not a happier man than I was? Can you deny that I am a better servant to my master, and a kinder companion to you? Would I once have put up with what I daily bear from you? I could beat any one of you as easily as ever? why don't I do it? Do you ever hear a foul word come out of my mouth? Do you ever catch me in the public house? Is there any one that has got a score against me? Go and ask my neighbors if I am not altered for the better. Go and ask my wife: she can tell you. Go and see my house; let that bear witness. God be praised for it: *here* is what Christianity has done for me; *there* is what Socialism has done for Tom and Jem."

He stopped. The appeal was not to be withstood. For that time, at least, the scoffers had not a word to answer. They were overpowered by the eloquence of example.

My brethren of the working class, follow this beautiful pattern—"With well-doing put to silence the ignorance of foolish men." "Be not afraid of their terror," 1. Peter, ii, 15; iii. 14. "Witness a good confession," 1. Tim. vi. 13. Stand fast, like Daniel before the den of lions, or Shadrach, Meshach, and Abednego, before the burning fiery furnace. If you cannot argue, you can act. If you cannot reason down, you can live down the artful infidel. There is a logic of which, through grace, you may be masters; a logic so simple that a child can understand it, so conclusive that a philosopher cannot disprove it; it is the logic John made use—*it is the logic of the life.*

MISSION AT GRANDE LIGNE, L. C.

The following original account of a recent visit to this station, is from the pen of Rev. Mr. Chickering. It is addressed to the people of his charge, in High street, Portland, from St. Johns, L. C.

Having intended, and I believe, promised to give you some account of my intended visit to the interesting Swiss mission at Grande Ligne, in this province, it gives me pleasure to say, that I have been there, and that all of interest, which I had heard or imagined, as connected with the mission, has been more than realized. A large number of persons, friends and contributors to the undertaking, had been for some days gradually meeting and approaching the spot. Some came by one route, and some by another; and on Saturday evening, more than thirty persons found themselves together at the mission house. They were of several Christian denominations, and from wide extremes of the country, and even of the world. Though "unknown," they however, were "well known," as the apostle says, having one heart and one errand. They loved the Saviour, and those friends of the Saviour who had come so far, to teach the poor Canadians His love. And they had assembled with the sole purpose of attending at the dedication of the mission House, where Christ is to be preached and the ignorant and degraded taught the way of life. —With such a common impulse they could not long be strangers. And though of different nations, and not all able to converse together, yet it was a united and a happy circle which they formed around the family altar.

But let me first tell you more, of the Mission. It is in the parish of *L'Acadie* or Acadia, in a neighborhood called Grande Ligne, on account of its being crossed by a road which was originally the dividing line between two ancient seignories or domains, given by the French government to two noblemen.

The population of the parish is about 6,000; that of the neighborhood about 1,200; scattered, however, over a territory nearly equal to that occupied by some New England towns.

The dwellings are for the most part, rude and uncomfortable, many are log-houses, some without floors, and others better constructed and bearing some marks of neatness. The land is low and poor; badly cultivated, and yielding only the most scanty subsistence. The habits of the people in general, are extremely simple, and their notions of comfort, such as would surprise even the poorest New England family.

Houses without floors, children four years of age and more without clothing, and without beds except a bundle of straw,—are not wholly matters of past history, even now, as our eyes partly witnessed during our dreary ride, of ten miles, thither from this place near the banks of the Sorel river, in a direction nearly south. The religion of the whole district is Catholic. And if one desires an illustration of the influence of that system upon the human mind and soul, he may without going either to Ireland or to Spain, see its effects.—A more ignorant and superstitious population it would be difficult to find even in pagan countries. The Bible is withheld and forbidden. Schools are few and miserable. The people are imposed upon in a thousand ways, and under many pretexts.

One woman assured me herself as I stood within her humble but now comfortable dwelling, that having carried for 15 years a small package given her by her priest as a sort of amulet or charm which she was to keep by way of precaution against evil, she brought it to the missionaries after her conversion, and on its being opened, found that it contained within several envelopes of gilt paper, &c. only *two hairs!*—Madame Feller, who stood by, confirmed her statement.—On our way we passed several large wooden crosses, painted black, standing in little enclosures by the roadside, where the priests come to receive tithes, to pardon sins, and, as our Catholic coachman informed us, to drive away by his prayers, the worms which would destroy the wheat; for which last service he received one bushel in every 26. Among such a people Madame Feller came, a few years since, because they needed her aid. They, however, desired it not; and she was most thankful to find one woman who opened her house and her heart, and gave her up the garret of her hut, as a dwelling and schoolroom.

Such faith and zeal were not wasted; and after many discouragements and actual *sufferings* too, on the part of Madame F. and others who joined her, that little band of missionaries find themselves in a neat stone building, with a small chapel, school-room, and dwelling under one roof, with a bell to wake the long slumbering echoes in the neighboring forests, as it calls the benighted to the light of life. Already they rejoice over 50 persons as converted to Christ, of whom thirty have formed a church. Many children are at school. Prejudice is wearing away, though unwearied efforts are made by the priests to shut out this new light. And never, *never* have I so felt the *truth* of the Gospel and the power of the Gospel, as in seeing what it has done there, and in hearing from the lips of those poor men and women the most affecting testimony to their former misery and their present joy and piety. Still opposition exists. One man at whose door we left a tract, took pains to call after us that we might look back and see him tear it to pieces; while a woman to whom we had given one as we went out, had laid it near the road with a lighted coal upon it that we might fully understand as we passed, with what reception it had met. But God is great. And popish superstition not less than pagan idolatry, shall fall, both in Canada and in Europe, before His power and His truth.

Madame Feller, by unwearied patience and kindness, with her excellent associates, has acquired an influence over some of these, which it has pleased God already to bless, to the enlightening of many dark minds, and the hopeful conversion of about 50 souls. Many of these poor people respect and love her as a mother. And it was most affecting, as we passed with her from one to another of their rude dwellings, to see the affectionate, and yet dignified familiarity with which she approached them, and thus encouraged them to approach her. I promised to tell you something about the dedication Sabbath. It was a bright morning. And on looking out upon the adjoining forest, and seeing the smoke of the large fires which the Canadian lads had kindled the evening before for our amusement, and convenience, I felt for the first time in my life, that I was on missionary ground.—Our morning devotions were conducted in English, by the excellent pastor of the American Presbyterian church in Montreal. Soon after breakfast, several friends came in, who had lodged at a convenient distance, and many were the hearty Christian greetings which passed, and the kind expressions of interest in the labors of our dear missionary friends. It was indeed to them a day of Jubilee; and when their fine toned bell, the gift, in part, of the founder Mr. Ward, of Montreal, sent forth for the first time, its inviting sound, quite down to the banks of the Sorel, calling a degraded and burdened people to the light and liberty of the pure gospel, it was a moment of tears, as well as of joy to our good hostess. Nor could any of us listen unmoved, to her expressions of thankfulness, though uttered in a language unfamiliar to most of us. The whole scene made me wish, that all contributors to missions, and all who decline contributing, could have been present to see what is one of the noblest uses to which money can ever be applied. Sure I am, that no one of the gentlemen then present, who had aided in the erection of that building, had ever looked with half the pleasure upon his own dwelling, however commodious or elegant, with which he saw that Bethesda, that house of mercy built in the wilderness, and standing ready that morning, to be given away to God.

At ten o'clock, Mr. Kirk preached the dedication sermon in French. The whole service, with the French hymns and prayers, the latter by Mr. Roussy the missionary, was deeply interesting.—After a short interval, I preached in English, reading my text, however, and a hymn, and making a few remarks as well as I was able, in French, for the benefit of the greater part of my audience, who understood nothing else. At 4 o'clock, Mr. Kirk preached again. The whole day was solemn and delightful, and you will readily believe awakened many thoughts concerning my own dear congregation. Oh how much have we to render account for, who cannot remember the time when the gospel was not preached within our reach!—Shall I meet some of these poor Canadians in Heaven, and *miss* from that happy throng any of my dear friends at High street?—God forbid. [*Mirror.*

From the Lutheran Observer.

CAN'T WE GO SOMEWHERE?

A company of young men was gathered at one of the corners of our streets on Sabbath afternoon, to spend, as was usual with them, that holy time in idleness and dissipation.—How often are the dwellers in great cities doomed to see such sights! And how often are the heart of the pious and benevolent pained by such exhibitions! And how many a widowed mother would be stricken to the earth, did she know that the son, for whom she is praying in her lowly cottage, and over whom she shed the parting tear, as she sent him to the city, is thus profaning the Lord's Sabbath, thus treading the path to ruin! Nay! how many a hoary head *has been* bowed to the grave by such intelligence?

As I passed these young men on my way to the sanctuary, I heard the question asked by one of them: "Can't we go somewhere?" For a moment, I stopped involuntarily, and felt impelled to say: "Come with me and I will show you where to go." But alas! it was but a moment; and I went on my way. Had I not been deterred by some foolish, unchristian fear of man, how much good might I then, by the grace of God, have done! I know not how the question was answered; but several times since it has presented itself to my mind, and I have found it a theme for serious thought.

"Can't we go somewhere?" asked the young men, because the time hung heavily upon them. It was the Lord's day; and the ordinance of man, in conformity with that of God, declared that there should be rest from labor. And these young men thought they had nothing to do. Ah! how many think that they have *nothing to do* on the Sabbath. It is indeed a day of rest, a sweet, a precious day; rest from the cares, the pleasures, the bustle, the distraction of the world. And yet it is a day for work; for pleasing, holy work; for laborious, solemn work. On this day are we more particularly to praise God in his holy temple, in the assemblies of his people; to *work* out our own salvation with fear and trembling; to labor in the pulpit, the Sabbath school, the domestic circle, to bring souls to Christ—to examine our hearts—to guard them well. Oh! who can be idle on such a day? Who can say that he has nothing to do?

"Can't we go somewhere?" Yes, young men, you can go to the sanctuary of God, and listen to the gospel of salvation. You can go where the Holy Spirit delights to come down on the hearts of the children of men, to work in them "to will and to do of his good pleasure." You can go where the ambassador of Christ tells men of him who died for sinners, and reads from the book of like, the offers of pardon to the penitent. You can go where are to be found the bread of life and the water of life; where can be procured for the mere asking, if the request be made with contrition & humility, joys that shall never pass away. You can go where the faithful of the Lord unite in songs of praise and gratitude to Him who bought them with his own precious blood, and send up to the mercy seat the fervent prayer, that you, and all who like you are out of the kingdom, may become of their number, be of the fold of Christ. And will you not go there? Go, do go. The church may be to you the gate of heaven. Oh do go. You will not regret going —you may bless God for it through eternity.

"Can't we go somewhere?" Yes, you can go home to your closets, and on bended knees implore pardon for your sins, and grace to save and help in time to come. Do this and you shall live. Or you may go to ride in the country, or to sail upon the water, or to the tavern, or pleasure garden, and quaff the intoxicating draught; or you may go up and down the streets, or about this corner, smoking your segars, idling your time—nay, worse than idling, spending it in profane and obscene conversation, and making mockery of holy things. You may do either, or all of these; but know, young men, that for all these things God will call you into judgment.—These are the open doors of hell; the traps which Satan sets for the unwary. Go not therein—for they who are found walking therein, are in danger of destruction. Turn away; flee from them as from fiery ruin.—Oh! go now where you may serve the Lord: then in the day of his indignation you shall be secure beneath the shield of redeeming love.

And are there not many who would be ashamed to be seen standing at the corners of the streets, who pay a degree of respect to the externals of religion, who visit the sanctuary in the forenoon of the holy day, and who often ask: "Can't we go somewhere? where shall we ride, or walk, or visit, to spend the afternoon?" Ah! my friends, say not with the Pharisee "We are better than yonder sinners:" for verily there is danger lest many vile and sinful go in before you into the heavenly feast, and ye be shut out. Examine your hearts—ponder your ways—and henceforth keep holy the Sabbath day.

Professing Christians, do not you sometimes ask "Can't we go somewhere? Somewhere to hear a better sermon, a more eloquent preacher, finer singing?" &c. Beware lest ye be of the number who say, "Lord, Lord," but are far from the kingdom. They that have itching ears often have hard hearts. Finally, we all *must* go somewhere. We are constantly moving toward eternity, and heaven or hell must there be our abiding place. How important then that we make a right choice, that we go along the right road, that we go to Jesus, who is "the way, the truth and the life." Reader, if thou hast not yet accepted the offer of salvation; if thou hast not yet bowed before the cross and felt thy burden of sin removed; if thou has not the witness of the Spirit that thou art the Lord's;—let me beseech thee to go at once to the mercy seat—to begin at once the great duty of repentance and faith towards God—to seek the Lord while He may be found, to call upon Him while he is near—so that at the great day, you may be found accepted in the beloved, and receive a crown of glory everlasting. J. F.

Philadelphia.

For the Boston Recorder.

MORAL INFLUENCE THE SAFETY OF A REPUBLIC.

Extract from a letter of Hon. Roger Minot Sherman, *of Fairfield, Ct.*

To the American Tract Society.

"The welfare of the United States, in every department, is in more hazard from a deficiency of moral and religious instruction, than from any other cause. As all our laws, and the administration of the government in all its branches, are derived directly from the people, and dependent continually, for their character, on popular sentiment, we stand in greater need of popular instruction, than in those countries where unchangeable hereditary establishments may possess and retain a character but little affected by the mass of the community. If we ever are, as we often boast, the happiest nation in the world, it must result from moral influence. The many benevolent associations, whose chief object it is to disseminate the means of such an influence, yield a stronger hope of the preservation and improvement of our national advantages, than can be derived from any other source. Among these the American Tract Society holds a very distinguished place, and pursues its important objects with great fidelity and success; exhibiting a wisdom almost unerring, and a kindness the most disinterested.

"The youth of our country are most susceptible of impressions, and are to continue longest on the stage of action. It is of the highest importance that their moral and religious principles should be most assiduously cultivated. To this great end the distribution of the "Christian Library" must be most happily conducive.

"The catalogue seems to me to be very judiciously selected, both for the benefit of the children and the families to which they belong. In many parts of the United States, and especially where the settlements are new, the distribution of this library would probably change the character of the population for generations yet to come. We have many places still in infancy, and more such will continually arise, where the character acquired by the first settlers will be transmitted, like those of our fathers, for centuries. I should suppose that ministers employed as missionaries, and others who are anxious for the advancement of such instruction in our western country and elsewhere, could aid efficiently in the circulation of the library. Its price is so low as to bring it within the means of every hamlet. We may hope much, very much, from its salutary influence."

CHRISTIAN PREOCCUPANCY OF MIND.

From a letter of Rev. Philip Milledoler, D. D. *New Brunswick, N. J.*

To the American Tract Society.

"The youthful mind, especially, needs early and diligent culture. If it be not preoccupied —if the seeds of holy principle and action be not early sown in it, the evening will sow tares, and the harvest will be found, in most instances, to correspond with such preoccupancy. The comfort of individuals—the happiness of families—the well being of society—the efficiency and permanency of our public institutions, ecclesiastical and civil, and consequently the security of the republic itself, are all most intimately connected with this Christian preoccupancy.

"Under these circumstances there can be but one voice, I would say, in this Christian community, on disseminating Christian knowledge, and that is, *do it*, as promptly, as extensively, and efficiently as possible.

"The idea of furnishing primary and other schools with libraries of Christian knowledge, I most cordially approve. I believe it will be an important mean of diffusing the influence of the Gospel in the neighborhoods and families, and especially in destitute and otherwise almost inaccessible regions."

AN AFFECTING SCENE.

The writer, in company with a brother Minister, called one evening in the city of —— to visit the family of an old Patriarch in the Church. We were received with all that kindness and gentility so peculiarly characteristic of the family. An interesting conversation ensued, in which the charming daughters of the Patriarch took a part. There was, however, in their pensive looks, and subdued tones of voice, something indicative of grief. While their lips gave utterance to words, and their eyes and ears paid respectful attention to the conversation, still there appeared a concern, a watchfulness, a deep anxiety seated upon their brows. It seemed to require an effort to command their thoughts, and suppress the emotions of their hearts. We could not conjecture the meaning of their apparent reserve and excited state of feelings, and hoped it would wear off after a little while. We had not been in conversation more than half an hour when the whole matter was explained. Hasty steps were heard in the entry approaching the parlor door—the young ladies were instantly very much excited, and in one moment a younger sister threw the door suddenly open and sobbed out, "Oh sister Mary, brother James is dying!" We requested the ladies not to remain in the room on our account, and so bid them good evening. While we were passing from the parlor through the long entry to the front door we voluntarily stopped to listen to the burning, humble petition of the grey headed father that his son might be spared to live a little longer. Human means had proved of no effect; man's skill had all been exhausted —the only hope left was an appeal to the great Physician above—to that God who sits on a throne of mercy, and who does not afflict willingly the children of men. Yes, the whole family had gathered around the expiring son and brother, to join in one united appeal at the throne of grace, that he might not be taken away. The solemn fervent tones of the hoary-headed Patriarch, filled our hearts with deep solemnity. We could not go away until he had finished his appeal to God for the life of his son, or that if it were his will to take him hence that he would adopt him into his family above, and be his God and his Heavenly Father. We did not witness the death-bed scene —still our imagination painted to our minds a family bathed in tears, prostrate at the throne of grace, and under a full sense of the insufficiency of man's skill, uniting with their Patriarchal head in asking help of God.

The writer was made wise by that visit. It opened a new volume of instruction to him. Or rather it was a practical illustration of the very sentiments he was constantly preaching—that all our hope and dependence is in God. That man in and of himself is nothing and can do nothing—that all his sufficiency is from on high—that all his efforts and skill amount to nothing except the blessing of God be added.

The command had been issued—the angel of death served his writ upon the youth, and took him away to judgment. It is at such a time as the one described, that the religion of Jesus Christ, if indeed it be in the heart, appears in all its loveliness. That it exerts a holy benign influence. That it causes the heart, after it has made its every effort, to quietly, sweetly resign itself, and say, "not my will, O Father, but thine be done." In an interview that I had with the old gentleman and family a few days after that eventful evening, I was delighted to see their perfect resignation to the will of God drawn out upon their looks, words and actions. There was no sorrowing, complaining, or repining, as common to those without hope, but a calm composed heavenly-mindedness seemed to bespeak the sentiments of their hearts.

Let every Christian eye under which this little piece shall pass, (for it is based upon fact,) take knowledge of it. Let them feel their dependence upon God; let them feel that after all they can do, their only hope and resort is God; and let them also feel that after they have done all they can in the use of appointed means, still if they remain unblessed they must be resigned, must trust in the wisdom and mercy of God, believing firmly and abidingly that he orders all things for their good, and that he knows what is best for them. By thus acting, thus resigning themselves to the will of their Heavenly Father, all his dealings unto them will be sanctified, and will "work out for them an exceeding and eternal weight of glory."—*Charleston Obs.*

REVOLUTIONARY REMINISCENCE.

In the winter of 1783, the father of the Late Lieut. Colonel A. R. Thompson, (who fell in Florida at the head of his regiment, 25th Dec., 1837,) then a Lieutenant in the army of the Revolution, accompanied a detachment under Col. Willett, with a view to surprise Fort Oswego, which was at that time in the occupation of the British. The treachery of their Indian guide, however, who led them a circuitous and roundabout way, caused, eventually, a failure in the enterprise, much to the chagrin and vexation of the American party.

The weather was excessively cold, the men and officers but poorly clad; but the soldier's duty oft compels him not only to forego the comforts of home and civilized life, but to endure summer's parching heat and winter's piercing blast. The state of the country, also, at that period, forbade repose or inactivity while a foot of its soil was in possession of the enemy. The deception practised by the guide had protracted their journey, and consequently, caused the endurance of much physical suffering, from the length of the route and intensity of the weather. Many of the men had their fingers, toes, and ears, badly bitten by the frost. Lieut. Thompson had both of his feet so severely frozen, that, when the detachment arrived at the camp, he was in such a state that the surgeon in attendance deemed it necessary, in order to save his life, to amputate both his legs. Sad and heavily fell this decision upon the ears of poor Thompson, who, full of military ardor and zeal in his country's cause, was anxious to devote all his energies to assist in emancipating her from her tyranny of despotic power; but here he was, in the vigor of youth, having entered the list with the brave and patriotic, to be rendered helpless and maimed for the rest of his life, (if he should survive the operation,) not by an honorable loss of limb in battle, from the ball of a warlike enemy, but from the amputating knife of a surgeon. The thought was painful in the extreme, and he almost wept at the prospect.

"Can nothing be done, Doctor, to save these limbs?" said the youthful officer, as he cast a look of the deepest inquiry at the surgeon, and continued, "they have not yet done half their duty. Cannot you save them, that I may yet serve my country, and participate in the honor of assisting throughout the struggle, and in consummating her entire freedom from the British yoke?"

"*I can see no alternative,*" replied the doctor, as he bound around the ligature above the knee, "it is impossible to save them."

"Then may God give me grace to submit," said the lieutenant, placing his hand over his eyes and pressing his burning brow; "and I must be sent home," he continued in soliloquy, "*crippled in the service, but not in the field.*"

He was in this situation, with a few of his military friends around him, whose countenances bore the expression of the sympathy they felt for their beloved associate, and sad, too, were his own reflections; but he summoned resolution to undergo the painful operation. At this crisis a group had gathered around the tent, anxious to know the result. Among them was a friendly Indian, who, hearing them say a man's legs were to be cut off, turned, and, raising the curtain, passed into the tent. Stepping up, he laid his hand upon the uplifted knife, just in the act of being used: "*No!*" said he, "*that handsome young warrior shall not die! I will cure him!*"

The surgeon said it was "*impossible!* that unless amputation was speedily performed, death from mortification must ensue."

"*Halt!* doctor," said Thompson, as his eyes turned quickly upon the Indian; "let him try; I would almost as soon die as lose my legs, now when they are so much needed as at the present."

"Let him, let him try," echoed the voices of all present; and the doctor laid down his knife, and reluctantly submitted. "Come, my good fellow," said they, "save these legs, and you shall have a splendid rifle, and be constituted a chief."

The Indian threw off his blanket, commenced by removing the bandages, and by using friction, fomentations, poultices, &c. &c., succeeded in restoring circulation; and finally, after the patient had suffered much pain and anxiety, he recovered the use of his limbs, and was soon able to "*report for duty.*"

The joy and gratitude of the young officer was unbounded; he generously rewarded the humane Indian, and often in after-times, when marching in pursuit of the enemy, would he look down at his feet and bless the memory of the red man, who, under God, had been the means of saving his limbs, and perhaps his life. Mr. Thompson continued to serve throughout the war, with honor and reputation; and at the close of it was brevetted a Captain for his faithful and gallant conduct.

BOSTON RECORDER.

FRIDAY, SEPT. 11, 1840.

[*From our Correspondent.*]

NOTES OF A TRAVELLER.—*NO. V.*

Canandaigua, N. Y.

Though in this queen of villages gemmed with lakes, I cannot forget Lake George. Hardly has Niagara itself, that wonder, poured from God's hollow hand, made a stronger, though a very different impression upon my mind. Our hope of seeing far down into the depths of its pellucid waters, was disappointed by flying clouds and a ruffling breeze; so that I cannot report accurately, whether 20, or 40, or 60 feet measure the *visibility* of Lake St. Sacrament. But we should have been most unreasonable to complain of this, since the breeze kept us from a suffocating heat, and the flying clouds with their flying shadows, and their dashing showers, gave new life and sometimes even grandeur to the scene. I can compare Lake Horicon in a still moonlight or sunlight aspect to nothing else than a vast and beautiful mirror in a heavy rich frame of green chased work. The *depth* of the frame varies from 300 to 2,200 feet,—the last being the estimated height of Black Mountain, which looks down, bold and bald upon the sleeping beauty at his feet. Sometimes he smiled; it was when the sun lighted up his dark crags and his evergreen forests. Sometimes he frowned; it was when "a shadow o'er him poured," and we saw him indistinctly through a veil of slanting showers, with now and then a flash like the lightning of a giant's eye, and a heavy sound as if he muttered. Once we roused his breath; and he thundered and growled as if in mockery of the cannon's roar by which we sought to wake the sleeping echoes. The lake is nearly 40 miles in length. And hardly a cabin or a clearing did we find breaking in upon the quiet and beautiful *nature* of its shores. I ought to except the famous "deer pasture," where the hunters burn over a space in the forest, so that the fresh-springing grass which always follows such a process may tempt the deer to come within the ambush laid for them. Before leaving Lake George, I will only add, that travellers who are annually going the rounds by the beaten tracks, coming perhaps as far north as Saratoga, and never finding the quiet resting-place at Caldwell, nor enjoying the fresh, undusty, sequestered beauties of Horicon, know not what they lose. After travelling nearly 2000 miles, I can truly say that I left no place with so much regret, not excepting the wonderful Cataract, as the secluded village of Caldwell. If it were not tinged, as is every place to the ill and sad-hearted with the gloomy colors of life's funereal livery, I should remember it with pleasure; as it is, I love to think of it, and would advise all the healthful and happy to go there and be made glad, and those who are "in body or mind diseased," to go there and be soothed.

Next came we, after four miles of stage-riding, and a glimpse of the Falls on the outlet of the Lake, to Ticonderoga, on Lake Champlain. Here are the ruins of the old fort, whose commander was surprised in his morning slumbers by the tall figure and stentorian voice of Ethan Allen, summoning him to surrender "in the name of the Almighty Jehovah and the Continental Congress." The works are still in such a state of preservation as to be easily and distinctly traced. The barrack walls and chimney are not entirely crumbled. The subterranean vaults used, one for a bakery, and the other for a magazine, are perfect, covered with an incrustation of the stalactite species, though not hanging down to any considerable length. The covered way leading to the Lake for procuring water, through which the celebrated mountain-chief is said to have entered, is still in existence; though it would require a certain kind of courage to enter now along its dark and narrow walls. The view up and down the Lake is charming; and the traveller is made very comfortable while waiting for the steamboat which is to take him along Lake Champlain, at an excellent hotel, once the private mansion of Mr. Pell of New York. Mountains Independence and Defiance, from the summit of one of which a British battery unexpectedly appeared one morning to astonish the garrison at Ti, who had not dreamed that guns could be conveyed up such steep precipices, still look down, though not with a frown of defiance upon the now peaceful scene. We found among the ruins an old soldier, who could say of all the revolutionary transactions at this port, "quorum pars fui." But alas, he seemed neither to have nor to wish any part in the service of the Prince of Peace, or in the triumphs of his people. How small a thing will it seem to him or to any of his fellow soldiers or officers, at the great day, to have aided in the salvation of their country, compared with the having cared for the salvation of their own souls!

Indeed what a sad reflection, as we look over

the histories, and the dwellings, and the graves of past generations, that so large a proportion of the whole have lived, and toiled and died, without ever bestowing a diligent effort, perhaps even a serious thought, upon the only really important object of life. Truly life, in its average, is "one grand impertinence." And how all its plans and doings crumble and disappear under the iron hand of time! Those batteries all silenced! Those massive walls broken down! Those proud, brave men, *dead!* And the mountains, unchanged. God, unchanged: and his mighty kingdom, including the destinies of two generations of souls, moving on as if nothing had happened to make those works a crumbling ruin and those bodies food for worms! The more I have seen of the great things and the great men of this world, the smaller do they appear; and the higher do God's attributes and man's future destinies, rise before me. What emmets are *men*, amid its mountains and lakes and cataracts! And what a trifle is this great and goodly Nature herself, compared to the gloomy magnificence of hell, the ineffable splendors of heaven, and the vastness of eternity! But I will say no more, leaving my readers on the eve of a charming passage down Lake Champlain to St. John's, in the beautiful steamer Whitehall.

RECENT LITERARY INTELLIGENCE

FROM ENGLAND.

The prevalent commercial pressure appears to have had a marked effect on the English book market. The new works, which are advertised from month to month, are, in a great degree, of the lighter kind, such as amuse the fashionable and frivolous reader. The number of volumes of sermons, as well as of single discourses, is considerable. The authors are, in a large majority of instances, members of the Established Church. Among these sermons, are the Rev. Henry Melville's, preached at Cambridge, in November, 1839; Mr. Todd's Lectures on the Prophecies relating to Anti-Christ; Sermons by the late Mr. Vaughan, of Leicester; Mr. Parker's Hulsean Lectures at Cambridge, etc. In the department of foreign travels, the English press is richer, perhaps, than in any other. The advance of the British arms in Arabia, in Central Asia, in the islands of the South Pacific and other quarters of the world, has led many scientific and enterprising individuals to explore the conquered regions, and furnish the results of their important undertakings. Such are a description of Gibraltar by Major Hort; An Account of the British Settlements in the Straits of Malacca, by Lieut. Newbold; Sporting Excursions in the Rocky Mountains, with a View to the Sandwich Islands, by J. K. Townsend; Mackhouse's Sidney and New South Wales; Kolff's Voyages through the Moluccan Archipelago and to New Guinea, edited by W. Earll; Jarman's Journal of a Voyage to the South Seas; Excursions in Denmark, Norway and Sweden, by Robert Bremner, Esq.; Austria, by Peter E. Turnbull, Esq.; Lloyd and Gerard's Tour in the Himalaya Mountains; Paget's Hungary and Transylvania; Latham's Norway and the Norwegians; Social Life in Germany, by Mr. Jameson; Narrative of a Voyage to Madeira, Teneriffe and along the shores of the Mediterranean, etc., by W. R. Wilde, Esq.; Montgomery's Voyage to Guatemala; Eleven Years in Ceylon, by Major Forbes; the Morea, by A. B. Cochrane; Description of British Guiana, by R. H. Schombourgk; Narrative of a Whaling Voyage round the Globe, by F. D. Bennett, Esq.; Three Years' Residence in Canada, by T. R. Preston; A Personal Narrative of a Visit to Ghuzni, Cabool and Affghanistan, with Notices of a Residence at the Court of Dost Mohammed, etc., by G. T. Vigne, Esq.

The late Peter Bacon, Esq., bequeathed £24,800 to the London University; £1,000 to Homerton College; £1,000 to Highburg College; £1,000 to the Congregational School at Lewisham; £100 to the Rev. Jos. Fletcher, D. D., Stepney; £100 to the Independent Meeting at Stepney, and a similar sum to each of the schools in connection with that place. The estate is expected to realize upwards of £100,000.

Colleges in England, etc.—The total number at present studying in King's College, is 777. An extensive hospital in connection with the institution, is now open. The expenditures of the college were, in 1839, nearly £28,000. In the Medical School attached to the London University College, there are 414 students. The last medalist at Eton College is a son of Mr. Hallam, author of the Middle Ages. A statute, wholly repealing the celibacy of the fellows of Trinity College, Dublin, and appointing ten new fellowships, has been issued by the Crown under letter patent. A college for civil engineers was opened in London on the first of May. A microscopal society has been established under the presidency of Professor Owen. The number of original members was 139.

INTEMPERANCE IN RUSSIA.

Nearly a fourth part of the revenue of Russia is derived from the sale of spirits. This sale is kept entirely in the hands of the imperial government. The outspread wings of the Russian eagle are over the door of every gin-shop in every village throughout that vast empire. Brandy is the only spirit of which travellers make mention. Mr. Pinkerton calculates, that "the enormous quantity of eighty-two millions of gallons of brandy alone are drank every year by the peasantry of that empire." The population being over sixty millions, it amounts to one gallon and a third for each person. In Scotland, however, it must be remembered, that parliamentary returns give *three* gallons of spirits as the average quota of every man, woman and child throughout that part of the realm.

CATHEDRAL AT ST. PETERSBURGH.

The cathedral of St. Isaac, when completed, is expected to rival St. Peters, at Rome. The sums expended on it are enormous. In every successive reign, since 1768, something has been done to it; but the foundation having been at first insecure, the work of each emperor has been more to repair the blunders of his predecessor than to add to the splendor of the structure. Wearied of this endless waste, Nicholas has very wisely thrown down nearly all that was done before him, and is now raising it on a plan of great magnificence and solidity. He is determined to complete in ten years what has baffled his predecessors; and for this purpose he has decreed that so much shall be expended on it every year. What renders this structure so expensive is, that while other buildings have but one front, this has four; its form being a perfect square. The walls are of beautiful white marble; each peristyle is formed of twelve columns of polished red granite, each of one solid stone, sixty feet in height, and seven in diameter. Nothing but marble, or the equally expensive granite brought from Finland, are to be employed in this immense building. The architect is a Frenchman. He has 5,000 laborers engaged. The shaft of the Alexandrian column, lately erected, is the largest stone ever cut in ancient or modern times, and was swung into its place in fifty-four minutes. It is four times the weight of the great bell at Moscow, which Dr. Clarke defied the Russians to suspend.

HOME MISSIONS.

[*Notices from the Home Missionary, for September.*]

Iowa.

Rev. Asa Turner has been for some time employed by the Executive Committee, within the bounds of the Territory, for the double purpose of exploring it with reference to future systematic operations, and dispensing the bread of life to the destitute, as he could find opportunity. He describes the character of the soil, surface of the country, &c. as not differing materially from Illinois and other prairie countries, but as better supplied with timber, stone, water, and water power. The population increases rapidly —villages and towns are filling up, and the demand is great for an early supply of able and faithful ministers. Satan is already there in the person of Abner Kneeland, and walks to and fro through the land, scattering infidelity and atheism far and wide. The Mormons too are there, serving the father of lies faithfully. But there are not a few cordial disciples of Christ, who feel the need of regular instruction, and are willing to do all in their power, yea and beyond their power to sustain it.

Wisconsin.

Five individuals are recently indulging hope at *Milwaukie* and the pastor of the church is encouraged. At a late meeting of Presbytery, nine ministers were present, and all the churches but one, represented. Ministers are entering the Territory in considerable numbers. "The prospects of the cause in the Territory are exceedingly animating."

Illinois.

A season of refreshing has been enjoyed at Gap-Grove—the church has humbled herself, and about fifteen individuals it is believed have become the subjects of converting grace. Backsliders have been reclaimed, and Christians quickened.

Tennessee.

Rev. Mr. Graves has prospects before him that demand all his time, and openings for usefulness that encourage his heart. At one of his stations, nine, and at another twelve or fifteen have given satisfactory evidence of passing from death to life. Prayer-meetings are kept up with interest, and the Lord is touching the hearts of sinners.

Indiana.

Mr. Rankin is encouraged by the prospects of the Pisgah church, and five have been added to the Indian Creek church. Among the young, many are feeling much on the subject of religion—God is there in mercy.

Mr. Woods of Putnamville, finds much cause to bless God and take courage. Four have recently been added to his church—increasing interest is taken in the Bible class, and other meetings are full and solemn.

Michigan.

Of the fruits of a recent revival in Howell, twelve have already connected themselves with the church, and others will doubtless soon follow—mostly young men of promise; a mighty change has been produced among the people, within a single year, and life and animation, and strength has been imparted to the church, as is manifest in all its movements.

Ohio.

A revival is enjoyed in *Coshocton*, and twenty have been hopefully converted to God: fourteen have been added to the church by profession, during the year.

New Jersey.

Prospects at Elizabeth-Port are constantly brightening—strength in the church is increasing—the last quarter is rich in blessings—about twenty hopeful conversions have occurred, and most of the converts appear well—the Spirit is still lingering among the people. Ten have been admitted to the church as the first-fruits of the reviving, and a larger accession is expected at the next communion.

New York.

The little church at *Edinburgh*, under Rev. R. A. Avery, more than doubled its numbers in May last—thirty-seven then stood forth in the presence of the congregation, to enter into solemn covenant with God and his people. Eighteen of these were heads of families. Nor has the Spirit of the Lord yet forsaken the people. A few cases of hopeful conversion have quite recently taken place.

In another place, (name not mentioned) nine have been added to the church by profession, and seven by letter; in another still, twenty; and in a third, thirty-eight. The influence of these churches is rising, the congregations are increasing—and though infidelity abounds, and profaneness and intemperance shun not the light of day, yet the course of light, truth and love is onward.

Canada.

Mention was made in the June No. of the Home Missionary, of a revival at Huntingdon under Rev. D. Dobie. Since then, the truth mighty through the Spirit to the pulling down of strong holds, has been silently subduing many to the cross of Christ. The cause of Temperance meets with decided success, though with decided opposition also. All who are admitted to the church, express their determination to abide by the principle of entire abstinence. Owing to the great distance of the people from the common centre, the monthly concert is thinly attended, but every member of the church takes a deep interest in the missionary cause.

Difficulties of Missionaries.—The mass of the population is combined in bitter and determined opposition to the presbyterian church, and any minister it may call—the church has no place of worship, but a miserable old school house—there, while assembled on the Sabbath day they are once mobbed—then the house is put out of repair—after being repaired, the door is fastened against them by the Trustees, and they are threatened with prosecution if they occupy it any longer—a vacant hall in the village can be procured by no amount of proffered compensation —they are obliged to repair to a fulling mill, and this only for a few Sabbaths, when it will be wanted for its appropriate use—and the circumstances of the church are so straitened that they cannot build, and they have no place of worship left them but the open field. Still, the courage of the missionary holds out.

Another case.—The nominal salary of a missionary (in N. Y.) is short of $275; he has three children in a course of education, two of them for the ministry (if God will accept them) and not a dollar have the people put into his hands during the ten months he has been with them; owing to the hard times and scanty means. Moreover, the tide of sectarian influence and infidel prejudice is strong—the Canaanite is yet in the land in large numbers—children are springing up to maturity, uneducated for Christ—the giddy and incorrigible youth gather for a ball at the village tavern, to waste their time, and spend more money than all the church will raise for benevolent purposes; the horse race and other vulgar sports are encouraged, and intemperance is fostered by the inn-keeper, for filthy lucre's sake.

Missionary Appointments.

From July 1st, to August 1st, the Executive Committee re-appointed twelve missionaries, and commissioned five new ones.

Treasury.

The Treasurer acknowleges the receipt of $1,881-67 from various sources, of which $1,113 are from Massachusetts.

Forty-five dollars and fifty-eight cents are acknowledged also by the Treasurer of the New Hampshire Missionary Society; and $492,94 by the Treasurer of the Western Agency at Geneva, N. Y.

The A. H. M. S. is doing a great work. It aims at nothing less than the regeneration of our beloved country. Such a regeneration is needed. Our own safety calls for it. Heaven commands it. A dying world claims it. With the blessing of God on the instrumentalities ordained, and within the grasp of Zion's friends it may be accomplished. Shall it not then be *done*? will *any* man who loves the land of his birth—can any Christian who admits the force of his own vows unto the Lord, stand all the day idle in the midst of calls to action, so imperative?

NEW PUBLICATIONS.

A Discourse, *delivered before the General Association of Connecticut, at its Annual Meeting, New Haven, June*, 1840. *By Nathaniel Hewitt, D. D. pp.* 26. *Boston; Crocker & Brewster. Perkins & Marvin.* 1840.

The author aims to show, from Eph. 4: 3—6, that the religion of Christians being divine, is one and the same in all of them—that it is by means of their union in faith and obedience, that Christians are united with each other—and that when united in faith, and submitting to the authority of Christ and his Apostles, according to the written word, differences in other respects appear among Christians, they are to be borne with reciprocal meekness, always keeping the unity of the spirit in the bond of peace. To say that Dr. Hewitt writes ably, and discusses any topic on which he takes hold clearly, is only saying what every man acquainted with him knows already. It is our hope, that the differences between the parties to the present theological strife in Connecticut are not as wide as Dr. Hewitt and his friends sincerely believe them to be. Yet the duty is plain, to "oppose the beginnings of evil;" and we cannot but think those deserving of honor every where, who are "jealous for the Lord of hosts," and stand boldly in the breach, when a flood of waters threatens to issue forth, and break down all the embankments reared by ancient piety and faith against devastating errors. Every thing should be done however in the spirit of meekness and love; and difficult as it may be to regulate the movements of one's spirit, when contemplating the insidious or bold advances of error, it is yet a duty of primary importance, whether we regard the authority of God, our own peace of mind, or the triumphs of truth. "Contend earnestly for the faith once delivered to the saints" is a divine injunction never to be forgotten; and, instructing those that oppose themselves, in MEEKNESS, is not less obligatory on the conscience of every man who desires the favor of God. Much evil would be saved to the church and the world, were it always remembered, that God "causes the wrath of man to praise him and restrains the remainder of wrath."

Catalogue of Monson Academy, *for* 1840.

Monson is a pleasant and flourishing village, 17 miles east of Springfield, Hampden Co., and of easy access by the rail road. The moral and religious character of the town, render it a peculiarly favorable location for an academy. Temptations are comparatively few, and good influences are abundant. It has three departments—Classical, English, and Ladies, and three teachers. The number of students the past year has been 175. Instruction is thorough, and the utmost attention is paid to the moral and literary habits of the pupils. The price of board at the boarding house is $1,50 per week, exclusive of lights, fuel and washing. Tuition in the higher branches $4, or $4,50; in the common branches $3,50. Four vacations in the year. Four terms of 11 weeks each. The next year commences, September 2nd. Beneficiaries of the American Education Society receive $8 per term from the funds.

The Boston Drawing Book, *designed for beginners, and accompanied with letter press instruction. Boston; Weeks, Jordan & Co.*

This is the first No. of a series of six No's proposed by the author for the developement of a new system of instruction in the art of drawing. The author's name we understand is Mr. Vautin, who has been a resident and teacher for some time in this city, and has also secured much respect and encouragement. Of the value of his plan, and even of the difference between it and former plans of instruction, we know nothing except from the "author's notice." Hence, we are led to infer that he has studied nature very diligently and successfully, and followed her directions very faithfully, in his mode of teaching "the young idea" of visible objects, "how to shoot" forth upon paper. Were life just beginning with us, and a drawing book like this put into our hands, we should be tempted strongly to devote an occasional hour at least to an amusement so refining and attractive as that of learning to sketch on paper the objects of nature into whose dumb society we are constantly thrown.

The Library of Health. *August*, 1840. *No.* 8.

The contents of this No. are thus designated on the title page; Health in Common Schools; Killing our Children; The Mannikin; Health at the Sandwich Islands; Dr. Howe on the Stomach; Fermented Liquors; Chapter of Intelligence.

The Monthly Chronicle. *No.* 4.

This publication, our readers will recollect is "intended for the popular diffusion of useful knowledge, and an authentic record of facts for future reference." The present No. gives us 1. The Topography of Massachusetts. 2. The Rail Roads of Massachusetts. 3. Rail Road Monopoly. 4. Antarctic discoveries, and nearly twenty pages of "Miscellany." This promises to be a useful and attractive work, to literary and matter-of-fact men.

Common School Journal. *Aug.* 1. *Vol.* 2, *No.* 15.

The present No. with its accompanying extra, is occupied with the subject of Normal Schools; two reports are given, one of the majority, and the other of a minority committed to the last Legislature, and the leading speeches on each side of the question—one from Mr. Dodge, and the other by the Hon. J. A. Shaw, Preceptor of Bridgewater Academy.

The Advocate of Peace. *Aug.*, 1840. *No.* 8.

Liabilities of Reform—the expensiveness, immorality, insalubrity and uselessness of military establishments in time of peace—questions for the advocates of defensive war—Mr. Ladd's Address at the Anniversary—Sieges—Moral character and discipline of the Navy; are the principal headings, which indicate the value of the present No. of one of our most valuable periodicals.

Christian Review, *No.* 19. *Sept.* 1840.

It is enough to say of this No. of the "Review," that it fully sustains the character of its predecessors. The leading articles are I. Biblical Interpretation. II. Judas Iscariot, one of the twelves disciples. III. Thiersch on Classical Education. IV. On the Prejudice against Piety, as hostile to our present happiness. V. Early Mohammedan History. VI. The Education Movement in Massachusetts. VII. Charles Elwood. VIII. Influence of Mothers. IX. McAuley's Miscellanies. X. Literary Notices. XI. Miscellaneous Intelligence.

The Southern Harp.

This forth coming volume, of "poetry and song" from the pen of Mrs. Dana, of Charleston, S. C., the daughter of Rev. Dr. Palmer, so well known throughout the land, promises to be a valuable acquisition to those who have long mourned that some of the sweetest melodies ever flowing from human tongue have found no corresponding verse, so pure and hallowed as to befit the Christian's lips. This deficiency will now be supplied. Mrs. Dana is both a musician and a poet. Her Christian sensibilities are strong and tender. God has taught her in the school of affliction; and her lyric poetry, judging from the specimens we have seen, is but the spontaneous gush of pious feeling from the deep fountains of faith and love erected by the grace of God within the soul. It is our ardent hope, that the effort she has made, thus to edify the church of God and enhance the pleasures of those who love the Saviour, will be received with equal favor, at the north as at the south, and redound to the benefit of many, as well as to her own.

[*From our Correspondent.*]

THE ANDOVER ANNIVERSARIES.

The anniversary exercises of the Andover Theological Seminary occurred last week, and were throughout of a high order. Seldom, indeed, have those who from various parts of the land come up to these annual feasts enjoyed on such occasions a richer treat, or gone away with greater satisfaction. The usual number of strangers were present, and the chapel was as usual filled with a select and intelligent auditory. The weather, delightfully pleasant and cool, contributed not a little to the enjoyment of those assembled, and who on such days of public gathering are accustomed to expect anything but comfort.

The first exercise of the week was a public meeting of the *Porter Rhetorical Society*, on Monday evening. Those who have attended, on previous years, the meeting of this Society, need not be informed of the nature of its exercises, or of the high degree of interest which they usually excite. Four orations were pronounced, by gentlemen of the Society.

The first, by Mr. *Charles C. Jewett*, of *Salem*, on the *Merits of the Koran*. The second, by Mr. *Thomas P. Field*, of *Boston;* subject, *the English Divines of the Seventeenth Century*. The third, by Mr. *James D. Butler, Jr.*, of *Rutland, Vt.*; subject, *Chrysostom—as an Investigator of Truth*. The concluding oration was given by the President of the Society, Mr. *William Bradford Homer*, of *Boston;* subject, *the Dramatic Element in Pulpit Oratory*.

These subjects, rich in themselves, were made still more attractive by the clear and lucid style in which they were presented, and the animation of the speakers. They had evidently chosen themes in which they were personally interested, had studied well their subjects, and the views presented by them, as the result of their investigations were such as could not fail to commend themselves to the hearer. The audience were not more *interested* than *instructed*.

On Tuesday, P. M., the same Society held its public *anniversary*. The oration was given by the *Rev. Dr. Stone*, of Boston, well known to our readers as an able writer and eloquent divine.

His subject on this occasion was appropriate and well chosen. After a brief review of the leading periods of the past, as developing a gradual progression of the human mind in knowledge, and its constant advance in science, art, and valuable attainment, he proposed for a theme the following enquiry—How shall *Revelation, fixed* and *permanent* as it is, secure a firm and sure hold upon the human mind in its *various changes*, its differing circumstances, and its constant progression. How shall man, ever reaching forward after something new, and something better, and in his zeal for discovery, and new attainment, for the future and the unknown, never content with the present, be made to carry along with him in his advance the principles of revealed truth, and to attach due importance to that which is so *old*, so *well established*, so *fixed* and *unchanging*, as the written word of God. This enquiry, the speaker entered upon and discussed at some length, showing the difficulty of accomplishing an object so desirable, and the way in which it might best be done. He maintained that in order to secure such a result, the defender of truth must rely not solely upon the validity of his arguments, but must exercise also a *rhetorical power*—must call to his aid whatever art and skill of the orator might be of advantage to his cause—must be *eloquent* as well as sound—persuasive as well as forcible—a good *writer* and a good *speaker*, as well as a good scholar. Other things also he showed to be necessary in order to the desired result. Liberal and enlarged views of truth, an acquaintance with the established laws of the human mind, and with the history of opinions. He maintained that religion in the persons of its advocates must not so meddle with science as to commit itself and stake its reputation and continued existence upon any theory, which might thereafter prove a false one, nor yet *against* any theory pertaining to science which might nevertheless prove true and correct, when more should be known—but should rather wait patiently, and follow slowly in the path of the discoverer, gathering up in its way that which was valuable and *sure*, and ever looking for a clearer light and more definite knowledge. The Bible being not a *scientific* book, it would not be safe to its own interests, nor creditable to its expounders, to maintain that the discoveries of modern science were no discoveries, but only error, because not contained in Scripture, or even because those newly ascertained truths seemed not to accord with the representations of the sacred page. It would be equally unwise to adopt at once every new announcement of the experimenter and explorer, as certain truth, and stake upon it the credit of revealed religion—making God's revelation sacred and immutable, to stand or fall, as these new theories and modern notions should prove true or false.

He proceeded thence to show the impropriety of making *philosophy* too prominent a matter in the preacher's studies and public addresses—the danger of dwelling too much upon matters high, and deep and difficult, to the neglect of plain and necessary truth—not that in the department of religious philosophy there were not themes worthy of thought, and questions demanding investigation. It might be a matter not inappropriate or unprofitable for the preacher's study, and occasional hour, to inquire as to the origin of evil, the permission of sin, the connection of the Divine purpose with human agency and the like. But these were not the themes upon which he should most delight to address men, and upon which he should be often heard descanting. Dissertations thereon, though valuable in their place, were not the efforts most needed, or which should most contribute to give revelation a *permanent hold* upon the ever changing mind and restless heart of man.

The orator touched in conclusion upon another topic—much discussed—but which seemed to him intimately connected with the result for which he sought,—Christian union—union of sentiment as to things important—of *heart*, as to matters essential to true religion—of effort, as to the great and proper work of the Christian on Earth.

The result of the whole enquiry was, that truth revealed, though fixed and ancient and unvarying, might still retain its rightful dominion over the human mind under all its changes and varying circumstances—that to this end, the means above stated would directly tend—that all which was needed was, not a new revelation, adapted to the changing times—but the old one, the true one, the only one, rightly taught and rightly understood—not a *new* luminary, but a clear atmosphere to receive and transmit the rays of the one already shining—not a moveable star to follow man through all his windings and wanderings, but one, which, like our present revelation, *itself* a *fixed* and *permanent centre*, should *send forth its brightness* to fall on man's remotest and obscurest path.

From this brief and imperfect analysis, it will be perceived that the production was one of sound thought and excellent sense. As such we have heard it uniformly spoken of. If there was little in it to *excite* and *animate* the hearer, there was much to please a *correct taste*, and to *instruct* an attentive mind. It was regarded by the best judges as an able effort.

The sermon before the Alumni was given at the usual hour by *Dr. Cox*, of Brooklyn, N. Y. Though not himself an alumnus of the institution, he was requested to fill the place on the failure of the appointed preacher. Those who have heard the eloquent Dr. need not be told how he preached; those who have never heard him, will learn little from another's account of the matter. It is sufficient to say that the discourse was *highly* CHARACTERISTIC—abounding in passages of the loftiest eloquence, and in flights of richest fancy—with little apparent logic, but with what in the pulpit is certainly a *better* thing, if you can have but *one*,—*excellent rhetoric*. There was a warmth of soul, a kindling of mind, an animation of the whole man, that could not and did not fail to arrest at once the entire audience, and hurry them away with his own impetuosity. The sermon was *preached*, not *read*. It could not have been written. It was not strictly extempore. The preacher first read several passages of Scripture, expounding as he stated them, in his own happy manner, and eliciting from them in some instances a depth and richness of meaning not before apparent; then proposed as his theme the doctrine contained in the texts,—the divine purpose regarding the salvation of man, considered in relation to the *church*, the *Christian minister* and *Christian duty*.

The doctrine was stated as it *is*,—as it stands on the sacred page—the revealed truth of its great Author—and when thus clearly stated was as ably *defended*—objections were answered—and the whole matter cleared up, with a strength of thought, a force of expression, a richness of illustration worthy of the subject discussed. That is all we can say about it. To tell what in particular was uttered, is out of our power. To state the heads and divisions of discourse is equally impossible—for there *were* none. The sermon, judged by the ordinary rules of chapel criticism and chapel practice was *perhaps* a *queer* one—judged by that which must be allowed the better standard, the impression left upon the mind, and the effect produced upon the heart, of the hearer, it was certainly a *good* one. Those who came to *take notes*, and form a skeleton for future use, went away disappointed—those who came to be instructed and moved, and for once thoroughly aroused, went away *delighted*.

On Tuesday evening was held the public *anniversary* of the Society of Inquiry. This Society, as is well known, has been long in operation, and its meetings have been uniformly attended with interest. From its ranks have gone forth many missionaries of the cross, who have in turn enriched its library and museum with valuable collections. Its object is to gather information concerning the condition and present wants of the world as a field for missionary effort. The different departments of benevolent action, are of course represented in its discussions and deliberations. On the present occasion, addresses were delivered by three gentlemen, members of the Society, i. e. Messrs. *G. P. Smith*, of *Salem*, *J. T. McCollom*, of *Derry, N. H.*, and *Samuel Beane*, of *Lyme, N. H.* The subjects were these in their order: *The Romance of the Ocean compared with the reality—Fate of the Indian—Providential preparation for the spread of the Gospel*—the first relating to the *Seaman's*, the second to the *Home*, the third to the *Foreign* department. The orations were well written, and listened to with evident interest.

Of the exercises of the graduating class on Wednesday, we cannot speak particularly. They were in general of a high order—well studied, well written, well spoken. The subjects were of a nature at once to interest and *instruct*. Some of them, those in the exegetical department particularly, must have cost the writers not a little in the way of previous preparation. With few exceptions the pieces were marked by a bold and manly cast of thought, a forcible style, and an animated delivery. Some of the last speakers of the day left an impression on the minds of the hearers which will not soon be forgotten.

After the addresses, the following hymn, composed by the Rev. Nehemiah Adams, of Boston, was sung by the class, upon the stage. The lines so touching in themselves, derived not a little interest from the occasion and the united voices of those so soon to part, perhaps forever.

HYMN OF THE PARTING CLASS.

BY REV. NEHEMIAH ADAMS.

Beautiful upon the mountains
Are the messengers of peace;
Publishing the news of pardon,
Through a Saviour's righteousness;
Joyful tidings!
Of a Saviour's righteousness.

Hark! the voice of Jesus calling,
"Herald of my cross arise!
Go and publish news of pardon;
See! a world in ruin lies.
Preach salvation,
Till I call you to the skies."

Jesus, we obey thy summons,
See thy servants waiting stand;
When our song of praise is ended,
We will go at thy command.
Great Redeemer!
Guide us by thine own right hand.

Scenes of love and sacred friendship,
We will bid you all farewell.
Over the earth's wide face we wander,
News of Jesus' love to tell.
We forever
Now must part, and say, Farewell.

Often have we joined these voices
In our songs of social praise,
And, around our altar bending,
Prayer at morn and evening raised.
We shall never
Here again unite in praise.

Brethren, we will meet together
On the mount of God above;
Then our rapturous hosannas
Will be full of Jesus' love.
Saviour, bring us
Safely to thy home above.

The Rev. Dr. Humphrey, President of Amherst College, offered the closing prayer, affectionately commending to the divine guidance and protection the youthful band that had just girt on the armor and were going forth; invoking also the blessing of heaven upon the Sacred Institution, its guardians, its teachers, its future pupils. The numerous auditory retired well pleased with the various exercises of the day and of the week.

X.

[*From our Correspondent.*]

BOWDOIN COLLEGE.

Brunswick, Me. Sept. 4, 1840.

The Annual Commencement of Bowdoin College is again past; and it may certainly be said of it that, if it has produced nothing very striking or remarkable, it has been a season of gratification and cheering promise to the Institution. The number of strangers drawn together was not so great as last year, owing partly to the all-absorbing interest of *election-news*, in view of the great contest to be decided in this state next week.——The following is a copy of the Programme of exercises on the occasion.

Tuesday. *Athenæan Society*, 2. P. M.
Oration by John P. Hale, Esq. of Dover, N. H.
Peucinian Society, 4 P. M.
Oration, by Rev. John S. C. Abbott, of Roxbury, Mass.
Alumni of the College; half past 7 P. M.
Oration, by Nathan Lord, D. D. President of Dartmouth College.

Commencement Day.—Performances commencing at half past 10 o'clock in the following order,—by E. P. Chute, S. Morton, W. S. Blanchard, N. A. Prime, L. F. E. Jarvis, E. Abbot, J. C. Richardson, J. E. L. Soule, T. M. Hayes, E. Chadwick, T. N. Sisson, F. Perley, C. Stone, P. Pond, J. P. Weston, E. Robie, E. Wight, J. K. True,—also by J. J. Butler, L. B. and B. M. Patten, A. B.

Thursday. *Phi Beta Kappa Fraternity;* Hall. Oration, by Theophilus Parsons, Esq. of Boston.

Mr. Hale proposed as his subject, "The influence of letters on national destinies;" which he illustrated with considerable ability in its historical aspect. Perhaps the oration contained a little too much flattery to American pride—too many of the stereotyped phrases of national boasting; but with all its faults, and we consider them no small blemishes in a performance of this nature—it contained many correct and beautiful ideas; and even its faults find some excuse in the considerations the orator presented in his opening apology, where he referred to the effect produced on the mind by many years of exclusive devotion to the noisy practise of the legal profession, and to the absorbing struggles of party politics.

Mr. Abbott's oration was of a somewhat different cast—instructive, practical, excellent, without the least display or pretension. Perhaps it might have been considered more appropriate if addressed to a class of College students, than before a literary audience at a College Commencement.

"Subjection to Law" was the topic. The necessity and propriety of submission to rightful authority was illustrated and enforced by many striking facts and strong reasons—all which were directed more particularly to the case of young men in a course of liberal education. It is not to be doubted that a beneficial impression was made on many minds by the address—an object of much greater importance, and doubtless much nearer the heart of the orator than an hour's gratification of a promiscuous audience.

President Lord's oration, I had not the pleasure of hearing; but from all I can learn, it was an interesting and impressive performance, containing many fine passages and excellent thoughts, though without the strictest adherence to order and method. Its subject was, "The moderating influence of Christianity," which was illustrated by an appeal to the nature, the wants and the history of man.

The Exercises of Commencement day were also of an average character, with this merit at least, above ordinary cases, that they were *brief*, the whole being finished at 2 o'clock P. M.

The oration on Thursday was listened to with great interest and pleasure for an hour and three quarters. It was a classical production—chaste and beautiful in the style both of thought and expression. "The Past, Present and Future," was proposed as the theme—a theme somewhat broad it is true, but which of course it was not intended to view in all possible aspects. The mode of treating it reduced it in fact to a condensed view of the Philosophy of history. The grand idea which gave unity to the whole was, that History is the Biography of the world—that the progress of the human race from early to later times is analogous to the progress of the individual from childhood to maturity. The idea is at least as old as Herder; and though we must beg leave to consider it essentially defective and even erroneous, we must yet allow Mr. Parsons the credit of having ably defended and very happily illustrated it. And let us say, in passing, that we do not object to the analogy as an incidental illustration or a transient metaphor; thus introduced it is beautiful, and conveys some instructive hints; but we object to it as the central idea of a theory of human history. We do not propose, however, to develope our objections, but to follow our orator. He divided history into three grand epochs, first the oriental epoch or the period of childhood closing with the time of Alexander the Great; second, the Grecian epoch or period of youth, reaching down to the establishment of Roman dominion, and third, the western epoch, or period of maturity, commencing with the Romans and advancing through modern history.

The peculiar characteristics of eastern society were found analogous to those of childhood—the patriarchal government, the totelage of women, the literature of tales, wonder and excitement. The Arabian Nights' Entertainments, which are the reading of men in the East, are the favorite amusement of children in the West.

The pugnacious disposition which characterized

the Spartans, the fickleness and enthusiastic love of sensible beauty which distinguished the Athenians, were aptly adduced in support of the analogy of the Grecian epoch to the period of youth. All these qualities were considered as culminating to their highest perfection in the person of Alexander the Great.

In the Roman character it was not difficult to find the stern and solid features of mature manhood. The influence of the Northern nations was shown to be necessary to restore and perfect this character after it had become degenerate and corrupt. The great ideas added by the Teutonic influence to the general civilization were the individual freedom of man, and the independence *in her own sphere* of woman. Here some beautiful sentiments on the absurdity and folly of woman's leaving her own sphere to usurp the place of man, were received with marked approbation.

The trite idea of the progress of empire and civilization *westward*, was earnestly re-asserted, and finely developed. We might hope, as we had almost reached again the original cradle of civilization and the circle was almost complete, that the maturity and perfection of our species were rapidly approaching.

President Woods has received leave of absence for one year to visit Europe, and it is understood will leave the country in a few weeks. Mr. Henry B. Smith, lately returned from a three years' residence abroad, was elected to assist in the Government and Instruction of the College, during his absence.

No honorary degrees were conferred.

Thirty young men have been admitted to the Freshman class, which, with those who may, according to the usual course, be expected at the commencement of next term, promises a class at least as large as that of last year.

[From our Correspondent.]

BROWN UNIVERSITY.

Mr. Willis,—During the past week I have had the pleasure of attending the Commencement at Brown University. The weather was cool and pleasant, and as is usual at our New England Commencements, the sons of this ancient mother of learning, and strangers of all orders and occupations, assembled in great numbers. Among the more distinguished of these, I recognized His Excellency, the Governor of Massachusetts, whose son was graduated this year with the highest honors of his class.

The public services connected with the Commencement began on Tuesday morning, and consisted of orations before the Literary Societies, composed of the Undergraduates of the College. That before the Society of United Brothers was pronounced by Thomas Kinnicutt, Esq., of Worcester. It was an able and well written discourse, on the duties imposed upon literary men by the political aspect and tendencies of society in this country. The oration before the Philomenian Society, was from Professor Vandick, of Hamilton, N. Y. It discussed the merits and claims of literary studies, particularly of the ancient classics, and was enriched with allusions of great beauty, that showed the mind of its author to be full both of the spirit and the acquisitions of the true classical scholar. Both these productions were fully worthy the occasions on which they were delivered, and were well fitted to quicken the aspirations and exalt the aims of the young men to whom they were addressed. On Tuesday evening, the annual address to the Society for Missionary Inquiry, was delivered in the University Chapel, by Rev. Mr. Neale, of this city. The subject of this address was, "The fitness of Christianity to become a universal religion." The speaker set forth a clear and strong view of the capabilities of our religion of meeting all the deep wants and intense yearnings of human nature, and of the changes it unfailingly works in the whole current of thought and affection in the minds of men. The address contained much valuable thought, but in consequence, as was understood, of his having received his appointment not till very recently, on the failure of Rev. Mr. Lord, the style and manner of the reverend orator were less finished than we have been accustomed to meet on similar occasions at this University.

On Wednesday morning, the usual Commencement exercises of the graduating class were performed in the large and beautiful meetinghouse of the first Baptist church. The procession of students and graduates and dignitaries of the College and the State, was formed at an early hour. Along its lengthened line might be seen the sons of the University of every age and from every profession—the hoary-headed graduate of fifty years since and the tyro who was examined for admission but yesterday—all united by one strong and almost sacred tie—their common attachment to their *Alma Mater*, and their sympathy in all her fortunes. The house was crowded even beyond what is usual on such occasions, and presented an assembly of probably between three and four thousand people, who maintained perfect order for nearly four hours, and listened attentively to the exercises of the occasion. The following is a programme of the performances of the graduating class. [For *the Order of Exercises*, see last page of this paper.]

The discourses were all interesting and well written, and reflected great credit on the young gentlemen by whom they were delivered. Without at all disparaging the others, we may be permitted to say, that we were particularly interested in the classical oration, on "the Comparative Influence of Ancient Mythology and Christianity upon Literature;" in the oration on "the Value of Private Life;" and those on "Enthusiasm" and "the Social Theorists of the Age." They were distinguished for sound and discriminating strength, and for finish and beauty of style, as well as for manliness and earnestness of delivery. At the close of the exercises, the procession of graduates and clergy, with the instructors and governors of the College, returned to the University and sat down to a sumptuous and elegant Commencement dinner, served up by the steward in Commons Hall. Among the many pleasant things connected with the dinner, deserves to be mentioned the dismissal of the tables, with the old Puritan version of the hundredth Psalm, sung to the tune of Old Hundred, by the whole company. This is an ancient custom, connected with University dinners here, whose influence is in every way salutary and enlivening. Long may it be continued; for it both quickens and ennobles the sympathies which the festal board within the shades of the Academy is so well fitted to waken in the hearts of scholars as they come back to its still retreats.

On the afternoon of Commencement day was celebrated the anniversary of the Phi Beta Kappa Society. The Oration was from the Rev. Dr. Pond, Professor in the Theological Seminary in Bangor, Me. and a graduate of Brown University. The subject of his address was, "The connection between Science and Literature and the Missionary Enterprize," or the advantages which have resulted, and may be expected still farther to result to science and literature from the labors of missionaries—a subject somewhat aside from those usually selected for such occasions, yet fraught with great interest to all who are devoted to literary or scientific pursuits. The subject was ably discussed, with great clearness of thought and unity of purpose; and the views of the orator were enforced by an array of facts and enriched by a learning, which must have commended the often despised labors of the humble missionary of the cross, to the sympathies and respect of all the friends of Letters.

Thus ended the literary festivities immediately connected with the commencement anniversary. Pleasant and refreshing were they all; and of the hundreds who came up to witness and participate in them, few could have gone away without bearing with them a consciousness of being quickened in all the impulses which prompt them to perform well the common duties of every day life.

Since the last commencement, a very great improvement has been made in the external aspect of the University, and the premises belonging to it. The old mansion of the President has been removed from the college yard and a new one erected on an adjacent site; the grounds around the College have been newly laid out and adorned, and another large and beautiful Hall has been added to the College buildings. All this has been accomplished, it is said, at the expense, almost without exception, of the citizens of Providence and its immediate vicinity, and is certainly a noble tribute of their respect for an institution which has given to Rhode Island and the country so many distinguished men.

On Thursday the day after commencement, the new Hall was opened for the first time, for the inspection of visitors, and was set apart, with appropriate services to the uses for which it was designed; which are the accommodation of the departments of Natural Philosophy and Natural History and the furnishing of Lecture rooms for the experimental Lectures connected with the various courses in the University. The address on this occasion was from the pen of Professor Goddard, though he was unfortunately prevented by illness from delivering it himself. It was read by Dr. Crocker of Providence. As a piece of elegant composition we have seldom on any public occasion heard its equal. Its subject was "The benefits conferred upon society by our higher seminaries of learning, and their consequent claims upon the public for sympathy and support." It was full of rich and sound thought, of beautiful allusions, and of refined and scholarly spirit. The address was delivered in one of the rooms of the new Hall to an audience of the graduates and friends of the University of about six hundred, and the occasion taken as a whole, was certainly one of the pleasantest Academic occasions we have ever attended. The Hall stands a few rods to the south of the other college buildings, and in consideration of its being the fruit of Rhode Island contributions it has received the name of Rhode Island Hall. The appearance of the College and its adjacent premises is now an ornament as well as an honor to the city and the State, and its high standing among the Colleges of New England may well be a matter of congratulation with all its Alumni and its friends.

[We are informed that 19 gentlemen, graduates of the College, received the degree of Master of Arts.]

MONTHLY CONCERT.

The Battas.

Rev. Dr. Anderson stated that a communication had been received from Batavia, giving the pleasing intelligence that the country of the Battas, among whom Messrs. Lyman and Munson were murdered, is now open to missionary operations, so fully that one of the missionaries has petitioned the Dutch government for permission to go and settle among them. The Battas are reported, by an officer of the Dutch government, (at whose request the missionary has asked leave to go,) to be entirely accessible.

Syria.

A communication has just been received from Mr. Thompson, dated at Beyroot, thirty-five days after the commencement of the rebellion. After the announcement of this fact, Rev. Eli Smith, of the Syrian mission, gave a very interesting description of Mount Lebanon and its inhabitants. He says it is the most thickly inhabited of any part of Syria, and with a better population, because the cultivators are the proprietors of the soil. It is inhabited chiefly by three sects, the Maronite Christians, the Druses, and the Metawileh. Both the latter are among the heretical Mohammedans. He went into the history of the origin of these sects, and communicated some very valuable information; giving, in the course of his remarks, an account of the origin of the Maronite government. He said that the information received did not enable him to form a very definite opinion as to the origin and probable consequences of the present rebellion in Syria; but he was inclined to think that, like all former insurrections in that country, its results would be favorable to the progress of the gospel. One very interesting circumstance he stated, that, while all the inhabitants of Beyroot, residing without the walls of the city, except the missionaries and those who sought refuge with them, were obliged to flee into the walled city, the missionaries remained unmolested, and their house was considered an asylum, so that the people who had taken refuge on their premises slept securely in their tents, or under the trees. N.

COLONIZATION.

Dr. Alexander of Princeton Theological Seminary says: "After much serious deliberation, it is my fixed opinion that the plan of colonizing the free people of color on the western coast of Africa, promises more benefit to the African race in this country, than any other which has been devised; and as it relates to the great continent of Africa, it is a scheme fraught with so many and so great blessings, that I cannot but think it is, beyond comparison, the most important enterprise which has originated in our day."

The last accounts from Gov. Buchanan (20th May) are encouraging—health prevailing, and business of every kind going on well. Schools are coming to be established on a permanent basis, for all the children of the colony. Materials are prepared for the erection of brick buildings, for a High School on Factory Island at Bassa Cove, where a thorough course of instruction will be adopted, to qualify the youth of Liberia wisely to guide the destinies of that infant Republic, and spread civilization and Christianity among the tribes of Western Africa.

Seven thousand dollars of the outfits for the Saluda, now on her way to Africa, were voted by the Directors of the New York Colonization Society. More than $2,000 were furnished by Judge Halsey, general Agent of the New Jersey Colonization Society.

"Liberia," says the Journal of Commerce, "with its associate colonies, is the only spot on earth, where the colored man stands forth in his strength and glory; exhibiting to all mankind a living proof of his capacity for self-government; free from the prejudices which in this country are a never ceasing clog upon his exertions; enjoying the rich blessings of civilization and Christianity, and imparting it to others."

Says the New Hampshire Colonization Society, "In view of all that has been done—of the good which we believe has been effected, and the good which we believe will hereafter be effected to the oppressed and degraded black man in this land, and the promise of greater good to the rising millions of Africa, through the medium of colonization, we cannot relinquish this cause." We may add, that the Colonization Society of N. H. is composed of some of the ablest and best men of the State—among whom are the names of Fletcher, Adams, Morrill, Barstow—and we regret that the intervention of death forbids us to mention the justly venerated name of Church, who stood at its head as President, and whose heart was deeply interested in the prosperity of the cause.

Harvard University.—A class of seventy-five entered the University on Monday and Tuesday, and enter upon their studies at the term now commencing.

From the Hartford Observer.

REVIVAL IN WILLIAMS COLLEGE.

As some account of the revival at Williams College, (Mass.) during the spring term, was published in your paper when the revival was still progressing, there may be a desire in the community to hear the result, which I believe has not been given to the public.

There were conversions till nearly the close of that term, but more, (with perhaps one or two exceptions,) during the following summer term, which has just closed. Yet, a good state of feeling has continued—the standard of piety is elevated, and meetings well attended. Before the revival, wickedness prevailed, and Christians, discouraged and almost despised, appeared to be "*ashamed of Jesus.*" About thirty at first were hoping, and a greater portion of these than is usual in Colleges, give evidence of conversion. During the forepart of last term, about seventeen of these joined the college church by profession. It was truly a solemn time. The whole church in college came out and renewed their covenant obligations. A few more will probably unite with this or some other church.

Most of the pious students have established Sabbath Schools in the region which lies within ten or twelve miles of college, mostly in the *highways and hedges*, where the gospel is not preached; and we hope at the last day they will *come bearing their sheaves with them.*

Sabbath afternoon, at a time when most are engaged in teaching, a meeting is held by those Christians who do not go forth, in behalf of the teachers and taught. Also once a week, these home missionaries have a meeting for the purpose of making reports and encouraging each other in establishing the gospel. We hope that the mountains and valleys in this region will soon be vocal with the praises of redeeming love, where now vice and ignorance prevail; and that the influence of this revival, like a river, will grow wider and deeper till it enters into the vast ocean of eternity. Let the people of God pray fervently that every institution of learning may be a *fountain whence shall issue streams to make glad the city of our God.* W. G.

GENERAL ASSOCIATION OF N. HAMPSHIRE

Met at Hampton, Tuesday, August 25, and was opened by a sermon by Rev. Giles Leach, late of Sandwich. Rev. Jonathan French was chosen Moderator. At 2 o'clock, P. M., the narratives of the state of religion were given.

The revival in Dover has been greater than was ever experienced before: 90 have been added to the church, and 30 or 40 more are expected. There are others who delay the performance of the duty: some who had delayed thus in former seasons of refreshing, had now come forward with sorrow and tears for their negligence. This revival was carried on with scarcely any help from abroad; the church came into the work with proper, commendable spirit; and had themselves received blessing in the work. They also seem disposed to continue in their duty.

The revival in Portsmouth was greater than any for about 100 years; in the days of Whitefield, there was a like powerful work. Then, it is said, that during one week the "sound of the hammer" was not heard. So now there was a similar interest. Almost every one was willing to speak of the salvation of the soul.

One very great obstacle in the way of a revival was a division in the church on the subject of anti-slavery movements: the question was finally decided, that the subject should not be introduced or agitated in the church. A small minority were dissatisfied, and entirely withdrew. After this withdrawal, harmony and good feeling was restored, and brotherly love was apparent. The pastor about this times visited Great Falls, where a great revival was progressing; the influence of that revival was borne back to the church in Portsmouth. A day of fasting and prayer deepened the interest already felt: additional meetings were appointed and crowded. A series of meetings was held, and fully attended: and the impressions were so strong on the minds of the audience, that when an invitation was given for those to remain for prayer and conversation that desired it, nearly the whole congregation remained. Many who had been strongly opposed to extraordinary meetings, gave attendance to those which were held.

In this revival, there were many cases of deep interest,—a few of which were named. In one case, a wife by a meek reply to a harsh remark, produced a deep impression upon her partner, who had not before "cared for these things." Another, who had lost a beloved daughter three or four years before, and who could not submit to the dispensation, was brought to feel forcibly the dying injunction of that daughter, to make his peace with God: and to bow submissively to that event so overwhelming to his bereaved heart. On the spot where she died, he knelt or prostrated himself, and surrendered his soul to the service of his Maker and Sovereign. Then, for the first time, after four years' mourning, he buried his daughter.—*Panoply.*

Revival in Plymouth, Ms.—We are informed that a work of grace commenced about the first of August at Eel River village, (Plymouth,) in Rev. Mr. Whittemore's society. It has progressed up to the present time—and there are probably 70 or 80 cases of conversion. The work is greatly promoted by the freedom and activity of the new converts in endeavoring to interest others in the subject of salvation.

Prostration of Modern Universalism in the City of New York.—It will probably be rather startling to Universalists in the country to learn that there is not now one pastor in this city *who dares to preach that there is no punishment in the world to come!* There are three Universalist societies. Two of them have no pastors. The congregation in Orchard street have Rev. T. J. Sawyer.—We make the statement above, having every reason to believe it true. If Mr. Sawyer will come out in his own congregation, or in the Universalist Union, and preach, honestly and earnestly, the doctrine that "there is no punishment beyond the grave," we will immediately correct our statement.

[N. Y. Evangelist.

Mr. Whitaker.—In the Seventh Presbyterian church, under the pastoral care of Rev. E. F. Hatfield, the sacrament of the Lord's Supper was administered in the afternoon of the last Sabbath. Mr. Whitaker, formerly pastor of the Universalist congregation of Duane street, having been previously examined by the session, as to the evidence of a change of heart, was received on profession of his faith into fellowship with the church. The house was thronged: the remarks of the pastor were appropriate, and the whole scene solemn and impressive.—*Ib.*

Want of funds.

The Presbyterian Board of Missions urge strongly an increase of their funds. To sustain existing missions and send out the laborers now waiting $75000 are needed, and yet the first *third* of the year (nearly) has brought in but $15,500. Applications from young men, just finishing their course at the Seminaries, for employment as missionaries, are suspended till the committee can see what the churches design to do. The whole sum wanted, would be but three fourths of a cent a week, to each member in the communion of the church—and yet even that cannot be procured. O how little faith and zeal are manifested by the great body of those who profess to hang all their hopes of salvation on the cross of Him, who said to his disciples when he parted with him, "Go ye into all the world, and preach the gospel to every creature."

Hindoo Character.

Of an individual who has been for years a professed candidate for baptism, the mission at Allahabad says—"On the one hand he shows so much honesty of purpose, so much patience in enduring hardship and reproach for the name of Christ, and so much simplicity of character, that we dare not cast him off. And with this, he combines so much of low cunning and real dulness, that we dare not as yet receive and bring him forward."

Of "most of the people," says one of the missionaries, "while they have the most distant prospect of gaining a cowry from us, or through our influence, they will admit almost any thing we say, and reply to every sentence, "very good."

Transmigration. *A Conversation.*

"Who made the world and all it contains? Ans. God. What will become of the world? It will continue forever. Will you live always? No; I must die like all others. What will become of your soul? will it die? No; it will enter the womb of some female and be born again. Is this the case with all who die? No; the souls of some enter the bodies of beasts, birds, insects, &c. Then the number of human beings can never increase, but decrease just in proportion to the number of animals and insects produced? No; many souls that once animated the bodies of beasts, &c., again take possession of human bodies."

The English Wesleyan Methodists are making arrangements to establish a mission among the Ashantees on the coast of Africa. It is expected that four missionaries will undertake this new mission.

Indians of Texas.

"The Houston Telegraph" gives facts like the following in relation to these Indians.

The *Comanches* are the most powerful tribe, and can muster about 1000 warriors—the whole population ten or twelve thousand, is scattered in small bands on the unsettled portions of the country; their main force is on the Rio Grande.

The *Lipans* number about 200 warriors.

The *Tonkewas* number about 150, and the *Carancuas* about 40 warriors—between the Rio Grande and Guadaloupe.

The *Coshattas* and *Alalmas*, number about 200 warriors, and occupy two villages on the Trinity river.

The *Bedies* number about 20 warriors—resemble the Coshattas, and reside on the San Jacinto.

The *Tawaccanies* and *Taweasl* tribes resemble each other, and are often found associated in the same villages. They number about 250 warriors, and reside high up the Colorado.

The *Keechies* and *Iaies* together number about 150 warriors, and reside near the sources of the Trinity.

The *Wacoes* number only about 30 warriors. All the tribes are in a condition exceedingly destitute and wretched. When shall the Gospel of Christ be sent to them, with all its benign and elevating influences!

Rev. Henry N. Day, of Waterbury, Conn. has been elected Professor of Sacred Literature, and N. P. Seymour, Esq. (a tutor in Yale College,) Professor of the Greek and Latin languages, in Western Reserve College.

Interesting Class Meeting.—It has been usual for the graduating classes of our colleges to assemble after stated intervals, on the occasion of the commencement of their Alma Mater. One of the most interesting of these meetings occurred at New Haven, at the recent commencement of the venerable institution in that city. The class of 1810, after a separation of 30 years, assembled on the 18th of August to the number of eighteen, embracing the following gentlemen, honorably known to their country in the various walks of professional life.

Prof. E. A. Andrews, New Haven; Rev. C. Booth, Coventry, Ct.; S. G. Chaffer, Esq., Hartford; His Excellency, W. W. Ellsworth, Governor of Connecticut; Hon. H. L. Ellsworth, Commissioner of Patents, Washington; Dr. Brainerd, New London; Elias Ely, Esq., New York; Prof. E. T. Fitch, of Yale College; Prof. C. A. Goodrich, of Yale College; P. C. Grimball, Esq., of Johns Island, S. C.; Hon. A. B. Hasbrouck, Kingston, N. Y.; John Hooker, Esq. of Springfield; James Hooker Esq. of Poughkeepsie; John Howard, Esq. of Springfield; Prof. E. Kellogg, of Williams College; Rev. A. Linsley, N. Haven; Prof. S. F. B. Morse, of New York City University; Rev. H. Talcott.

It is worthy of remark that of this eighteen, nine were of one, and nine of the other division in the class in college; nine belonged to one of the literary societies, and nine to the other. They now numbered among them seventy children and three grand children. The meeting after so many years' separation was full of delightful interest, and the season allowed for mutual gratulations and the recital of events connected with the personal history of each, will long be remembered with peculiar fondness by those who assembled.

This meeting was perpetuated in a manner altogether unprecedented, by Prof. Morse of the University of this city, who took a Daguerrotype view of the whole class. Arranging them side by side, he has by the power of this wonderful art, transferred the perfect likeness of each individual to his plate, so that he has now in his possession the invaluable treasure of the image of his classmates, from whom he has been separated thirty years, and who will probably never be assembled in this world again. The likenesses are so natural that individuals not connected with the class, recognize their acquaintances on the plate, without the least hesitation. How valuable would such a memento of early friendship be to every class, on leaving college for the busy scenes of life!

[N. Y. Obs.

Summary of News.

Pacification of Syria.—The London Times of Aug. 4, contains the following article:—

"*Marseilles, Aug.* 1.—The Prefect of the Mouths of the Rhone, to the President of the Council.—Lieutenant Spark, of the British Navy, commanding the Prometheus British steamer, which left Malta on the 28th July, and has arrived this inst. states that on the day of his departure, the English packet from Beyroot and Alexandria announced that the Insurrection of Syria had been terminated without firing a shot, and that the Egyptian fleet had returned to Alexandria, with part of the troops it had conveyed to Syria."

Mexico.—From dates to the 28th of July received at New York, via Havana, we learn that the contending parties in the Mexican capital had agreed upon terms of capitulation. Authority was replaced in the hands of Bustamente, the Federalists marched out of the city with the honors of war, and one point of the agreement was, that oblivion was to be extended to the late occurrences. During the 13 days of contest, only 80 of the troops on both sides were either killed or wounded, 460 peaceful, quiet citizens—some of them distinguished were either killed or wounded.

From Halifax.—We have received Halifax papers to the 2d inst. From the following extract it will be seen that our fishing vessels, which complain of being interfered with by British cruisers, are in their turn complained of for encroaching on British ground.

By a vessel just arrived from Marguerite, we learn that the American fishermen were in great numbers off that coast, many of whom were fishing within half a mile of the shore; some were known to catch as many as 40 barrels in the day. What a shame to see the people of our coast thus plundered, while we have so many men of war sent here expressly to protect our fisheries, and 100,000 barrels are carried off annually of mackarel, by the fishermen of the neighboring Republic. Many of these fishermen, when caught in the fact, plead not guilty, and look as innocent as pet foxes.—*Novascotian.*

Union of the Canadas.—Among the provisions of of the Bill for uniting the Canadas, which recently passed the British Parliament, are the following:

A Governor General is to be appointed by the Crown, with a salary of £7000, and a Lieutenant Governor with a salary of £1000. The aggregate salaries on the civil list amount to £75,000 including Judges, Attorneys, Secretaries, Inspectors, Executive Council, &c. The Legislature will consist, as heretofore, of a Council and House of Assembly; the only change being that one Legislature will have jurisdiction over both Provinces. The members of the Council are appointed by the Crown; the House is elected by the people. A property qualification is requisite to constitute a voter; no one is eligible to a seat in the House unless he is possessed of a freehold estate of the value of five hundred pounds, over and above all charges and encumbrances. The Governor General has the power to veto any act of the Legislature; any act passed by the Legislature and approved by the Governor is to be transmitted to England subject to the inspection of the Queen, and may be vetoed at any time within two years.

Ship Struck by Lightning.—The ship Franconia, Capt. Jones, of New York, from New Orleans for Liverpool, with a cargo of cotton and tobacco, was struck by lightning on the 18th of August, when in the vicinity of Havana. The cotton in the hold having taken fire, the captain bore away for Havana, where he arrived on the 19th. The vessel was then scuttled, and the fire extinguished. On the 22d they were still taking out the cargo, which was in a damaged state from the effects of the water. Her cargo consisted of 550 hogsheads of tobacco, and 600 bales of cotton, and probably was insured in Europe. She is owned by Mr. Henry Hall, of this city, and was a stanch ship, five years old—$30,000 insured on the ship, at the Merchants' Office, and $9,000 on the freight, at the Manufacturers' Office, which is the whole amount of insurance here.

Another Vessel Burned.—The Mobile Register says that the schooner Black Hawk, McNear, which vessel sailed from New York on the 16th of July, with cargo consisting chiefly of lime, on the 19th of August, 175 miles to the northward and westward of Tortugas, smoke was discovered issuing through the bulkhead into the cabin. The captain secured a few articles of clothing, half a barrel of bread and a few pounds of beef, when the smoke drove them on deck; the cabin windows and doors were secured and fastened down at 15 minutes after the fire was first discovered; the next morning the fire had burned through the deck in three places; planks were nailed over the holes, and on the 22d she made Mobile Point, came over the bar and proceeded immediately to town, where she was scuttled.

Phenomena of the Sea.—We learn from Falmouth that several days since a coffin about three feet long, made of planed boards, and painted white, with a heavy weight of sea-coal sewed in a canvass bag closely attached to it was found upon the sea beach at the north side of Buzzard's Bay. A coroner's inquest was called, and upon opening the coffin it was found to contain the body of a child suppposed to be about three or four years old, and had apparently been dead some months. The flesh was nearly consumed. It was conjectured that the decease of the child had occurred at sea, and evidently the last rites which humanity could offer, in consigning the body to the deep, had been performed with affectionate solicitude and interest. That it should have emerged to the shore with such a weight as remained attached to it, remains with the unexplained phenomena of natural events.—*N. Bedford Mercury.*

Melancholy.—A disaster occurred in Portland harbor on Tuesday, Sept. 4th, which has filled that community with sadness, and wrung the hearts of numerous relatives and friends with the deepest anguish. It was the accidental drowning of five girls, just entering into womanhood. We gather the following particulars from the Argus.

A party consisting of nine young persons, three lads and six women, was made up to go down the harbor and take a view of the United States' vessels, but those vessels having sailed, the boat containing the party, ran down to Hog Island, and when quite near the shore a flaw of wind struck her and she filled. Just before the boat filled five of the young ladies had gone inte the cuddy, to shield themselves from the sun's rays. One miss, and the three young men remained in the open air, and clung to the boat till one of them unloosed a small boat attached, and saved those clinging to the sides of the other. For those in the cuddy there was no relief! The boat filled immediately, and they were hurried in a moment, from time to eternity. The names of those who perished were Elizabeth and Caroline Ilsley, aged 11 and 13 years, daughters of Mr. Nathan Ilsley; Frances E. Ingraham, Julia Plummer, and Adeline Thurston. The dead bodies were taken from the boat as soon as possible, and every exertion used to resusciate them, but without effect.

Dreadful Murder on the Delaware.—The Philadelphia Gazette of Wednesday, contains the particulars of a savage murder committed on board the schooner Oread, as communicated by the Captain, B. Reynolds, to the city authorities. The schooner belongs to Eastport, Me. and was bound to Bristol, Bucks county, for a load of coal. She lay at anchor abreast of Frankford, on Tuesday night waiting for the tide. Some time during the night while the captain and mate were asleep below, the cook, a burly negro, named James Morris, attacked and killed the man who had been left in charge of the deck, and inflicted a severe wound with an axe, on the head of a boy named Edward Prime, who was in the forecastle. The boy on recovering his senses after the blow, was threatened by Morris with instant death if he spoke or moved. Having secured the watches of the captain and mate, and the clothes of the hands, the villian escaped on shore in the boat. The name of the unfortunate victim was Aaron Cross. The boy was taken to the Philadelphia Hospital, where his wound was dressed, and every attention paid to him. Morris has since been arrested.

Contagion perhaps conveyed by a Letter.—The August number of the American Journal of the Medical Sciences relates a singular instance of small pox contagion. Mr. Robert Atkinson of Lancaster, Pa. was seized with the small pox in December last, and after passing through a severe sickness with the disease, recovered. After his recovery he wrote a letter to his brother, Richard Atkinson of Wellsville, Ohio, giving an account of his sickness. The letter was written on glazed paper and sealed with a wafer in the usual manner. Being detained on the road by the great snows which fell about that time, it did not reach Wellsville until two or three weeks after it was written. After receiving the letter, Mr. Richard Atkinson opened it, and carried it in his vest pocket for several days. About one month afterwards he was taken sick with the small pox and died. There had been no cases at Wellsville or near that place for two years, and no other cause of its introduction could be assigned, than the letter from Lancaster.

Fatal Accident.—A lad about 14 years of age, of the name of Perkins, who resided at Fourth and Noble street, accidentally shot himself, while practising in a field about three miles north of the city, the day before yesterday, and he died soon after. It is supposed that he was leaning upon the muzzle of his gun, and that some motion of his leg sprung the trigger, as the ball struck his heart. The body was brought to the lonely home yesterday morning. He was "the only son of his mother, and she is a widow."

[Philadelphia Gaz.

Theatres rejected in New-Bedford.

At the town meeting held on Saturday, agreeably to a warrant issued by the Selectmen, to take into consideration the subject of granting licences for theatrical performances, James B. Congdon, Esq. was chosen Moderator, and after a brief discussion, the question whether the town will instruct their Selectmen to graut licences for theatrical performances, was decided in the negative, 404 to 259.—*N. Bed. Mer.*

Another Fire at Northborough.—The house of Mr. Prouty, at Northborough, was destroyed by fire at 2 o'clock on Saturday morning—supposed to be the work of an incendiary. Mr. P's barn, was burnt the Wednesday previous.

The house, barn, and out-buildings, of the late Mr. John Morrill, in Chichester, N. H., occupied by his widow and children, were consumed by fire on Monday. The loss is estimated at $28,000, and the whole is the work of an incendiary. This, says the N. H. Courier, is but one of the acts of a sad drama that has been passing in that neighborhood for months past.

Worcester Railroad.—The train of cars coming to town on Saturday evening, was detained more than an hour at the Cambridge and Brookline road in Brighton, in consequence of running over a cow, which was straying in the street. The engine and tender were thrown from the track, but received no damage. The cars were not thrown off, and the passengers sustained no injury.

NOTICES.

Norfolk Conference.—The next annual meeting of the *Norfolk Conference of Churches*, will be held at Milton, on *Tuesday* the 22d inst. in the Meeting-house of the Scribe. Services to commence at 2 o'clock P. M. On *Wednesday morning*, the Domestic Missionary Society will hold their annual meeting; after which will be given a narrative of the state of religion in the churches. The session will close on Wednesday afternoon. After public religious services, and the administration of the Lord's Supper, a collection will be taken in aid of Domestic Missions.

Milton, Sept. 1, 1840. 3w. Samuel W. Cozzens, *Scribe.*

Errata.—In the poetry entitled "The Senior Class for 1840," published in the Recorder of Aug. 28,

9th stanza, 6th line, for *son* read *love*.
14th stanza, 4th line, for *health* read *breath*.
16th stanza, 6th line, for *varnished* read *vanished*.
18th stanza, 4th line, for *queenly* read *greenly*.
20th stanza, 2d line, for *entwine* read *untwine*.

MARRIAGES.

In this city, Mr. E. O. Wilson, to Mrs. Hannah Dinsmore, both of Boston—Mr. Samuel C. Trubee of Fairfield, Ct. to Miss Almira A., daughter of the late Benj. Lord, of Lyme, Ct, and sister of Rev. D. M. Lord, of Boston—Mr. Benjamin Paul Basset, to Miss Sarah T. Telford—Mr. Whiting M. Alden, to Miss Adeline Bailey—Mr. Wm. M. Monroe, to Miss Julia A. Noyes—Henry B. Mather, of Boston, to Miss Ellen E. daughter of Charles Everett, Esq. of Cambridge—Mr. Joseph H. Allen, to Miss Matilda C. Fearing, both of Boston—Mr. John Burrill, of Boston, to Miss Nancy Dockham, of Lowell—Mr. James T. Monroe, to Miss Martha M. Carr.

In Malden, Mr. Nathan A. Vinton, to Miss Mary G. daughter of Jonas Brown, Esq. all of M.

In Acton, Mr. Charles Robinson, of Bedford, to Miss Sophia Billings, of Acton.

In Brookfield, on the 2nd inst. by the Rev. W. A. Nichols, Rev. Timothy A. Taylor, of Smithfield, R. I. to Miss Caroline H. Grosvner, of Brookfield, Ms.

In Yarmouth Port, Caleb S. Hunt, Esq. to Miss Sarah, eldest daughter of Hon. John Reed.

In Smithfield, R. I. Aug. 10, by Rev. T. A. Taylor, Mr. Francis H. Inman, of Burrillville, to Miss Hannah Marsh, of S.

In Smithfield, R. I. Aug. 13, by Rev. T. A. Taylor, Mr. Mark A. Mowry, to Miss Amy M. Arnold, both of S.—Also, Aug. 31, Mr. Henry M. Smith, to Miss Susan B. Perry, both of S.

In Drewsville, N. H. Col. John P. Clapp, of Dorchester, Ms. to Miss Mary Ann Brag, of the former place.

DEATHS.

In this city, Miss Mary Ann Muart, aged 32, formerly of Portsmouth, N. H.—Mr. Thomas Edes, 57.

In Ipswich, Miss Martha Staniford, 87 years.

In Charlestown, Lucy R. Newell, wife of George W. Warren, 27.

In Dracut, Mrs. Hannah, widow of the late Mr. Ebenezer Bucknam, of Boston, 88.

In Brimfield, Mr. Joseph Griggs, 91, an officer of the revolution.

In Newport, 2nd inst., while on a visit to her brother, Mrs. Eliza R. wife of Mr. Wm. M. Pray, of this city, 38.

In Nashua, N. H. 3d inst. Mrs. Martha, widow of Nathaniel K. Hardy, V. D. M., 55.

In Brattleboro', Vt. Thomas Harris, Esq. late of Charlestown, Ms. 61.

In Steubenville, Lieut. Joseph C. Vance, of Wheeling, Va.

Interments in this city, last week.—Males 28—Females 28. Total 56.

BRIGHTON MARKET.—Monday, Sept. 7, 1840.

From the Daily Advertiser and Patriot.

At market 375 Beef Cattle, 530 Stores. 4,300 Sheep, and 1,160 Swine.

Prices—*Beef Cattle*—A small advance was effected, probably occasioned by the limited number at market and the increased demand this week for the 10th. We quote first quality 5 75 *a* $6; second quality 5 25 *a* 50; third quality $4 *a* $5.

Stores—Yearlings $8 *a* 11; two year old $14 *a* 18; three year old $22 *a* 28.

Sheep—Lots sold for 1 12, 1 25, 1 37, 1 58, 1 75, 1 92 and $2.

Swine—Lots of 50 to 100 to peddle at 3 1-2c for Sows and 4 1-2c for Barrows. At retail from 4 to 5 1-2.

10th September.

HATS, CAPS AND GLOVES.

GENTLEMEN wishing to supply themselves with any of the above named Goods, are respectfully invited to call at 173 Washington street, (nearly opposite the Old South Church,) where they can find an excellent assortment, and upon the most favorable terms. WM. M. SHUTE,

Sept. 4. 2w. *Agent.*

POCKET BIBLES,

IN rich bindings, with large type—do common bindings, low priced—Octavo Bibles, in extra and common bindings—Quarto Bibles, on fine paper, large type, in common and extra binding—Testaments, octavo size, large type, and pocket do—Scott's, Henry's, and Clarke's Commentaries—Robinson's Calmet's Bible Dictionary—Brown's do—Cottage Bible—Townsend's New Testament.

Dr. Jenks' Comprehensive Commentary, in five vols. do. Baptist Edition—Appendix to do—Illustrations of the Bible Companion to do. Encyclopædia of Religious Knowledge, together with a full and large assortment of the most popular works in Theology. For sale by IVES & DENNET, 114 Washington street. *Sept.* 11.

Melvill's Sermons.

SERMONS by Henry Melvill, D. D., Minister of Camden Chapel, Camberwell, and late Fellow and Tutor of St. Peter's College, Cambridge. Comprising all the Discourses published by consent of the author. Edited by the Rt. Rev. C. P. McIlvaine, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. Second American Edition, 2v 8vo. For sale at CROCKER & BREWSTER'S, 47 Washington street. *Sept.* 11.

HOWE'S WORKS.

THE Works of the Rev. John Howe, M. A. with Memoirs of his Life, by Edmund Calamy, D. D., complete in 2 vols; a fresh supply, bound in very neat sheep. Just received at *CROCKER & BREWSTER'S*, 47 Washington st. 11.

Thornton's Prayers.

FAMILY PRAYERS; to which is added, a Family Commentary upon the Sermon on the Mount, by the late Henry Thornton, Esq. M. P. Fifth American edition; edited by the Rev. Manton Eastburn, D. D. Rector of the Church of Ascension, New-York. Also—Barnes's and Jay's Family Prayers; for sale at CROCEER & BREWSTER'S 47 Washington street. *Sept.* 11.

NEW WORK ON LOGIC.

THE Elements of Logic, explained by numerous examples and exercises adapted to the capacity of younger students, and designed for academies and the higher branches of common schools, by Charles K. True, A. M.

☞ This work is an attempt, and we think a very successful one, to present, in an arrangement so plain and simple as to be adapted to the comprehension of every class of learners, all that is essential to logic, and this is done in a compass which places the work within the means of every one.—*Boston Weekly Magazine.*

Published by *CROCKER & BREWSTER*, 47 Washington street. *Sept.* 11.

Hitchcock's Geology.

ELEMENTARY Geology, by Edward Hitchcock, Professor of Chemistry and Natural History in Amherst College, and Geologist to the State of Massachusetts, 1 vol. 12-mo. pp. 329. Just published and for sale at CROCKER & BREWSTER'S, 47 Washington street. *Sept.* 11.

Preservation of the Teeth:

A Family Guide; being familiar Observations on their Structure and Diseases, with practical illustrations and engravings, embracing the modern improvements in Dentistry. By David K. Hitchcock, Surgeon Dentist, Boston. Just published by IVES & DENNET, 114 Washington street. *Sept.* 11.

Memoir of Mrs. S. L. Smith.

SECOND Edition of the Memoir of Mrs. Sarah Lanman Smith, late of the Mission in Syria, under the direction of the A. B. C. F. Missions. By Edward W. Hooker. With Portrait. Just published, and for sale by IVES & DENNET, 114 Washington street. *Sept.* 11.

LIBRARIES FOR SEAMEN.

THE Select Library, prepared by the American Sunday School Union, of 121 volumes, in a case, with lock and key, and furnished with 50 descriptive catalogues, has been repeatedly furnished to Whaling vessels going to the Pacific, at the low price of $33.

These books are well calculated to occupy the leisure which the young men employed in those vessels necessarily have, during a portion of their voyages. As many of these young men are from the intelligent, as well as enterprising part of the community, it is highly important that they should be supplied with reading of a profitable, and superior kind.

All interested are invited to call and examine the Libraries, at the Depository, 5 Cornhill, Boston.

Sept. 11. WM. B. TAPPAN, *Agent.*

T. P. SMITH

HAS just received his stock of *Autumn and Winter Goods*, from the New York Auctions, and the latest arrivals from Europe; Which he now offers, at prices that cannot fail to satisfy. Ladies and others, purchasing rich and common foreign goods, will do well to call. They will find a complete stock of the following goods:—Silks, Alepines, fig'd and plain Merinos, French and English plaid goods, for children, all styles. Printed Neapolitan Cloths, a new article. New French Prints, Cambleteens, Challies, and a great variety of House furnishing goods.

At the Granite Block, corner West street, under Amory Hall. *Sept.* 11.

T. P. SMITH,

Corner of West street, Granite Block,

WILL open, 15th, two Cases of the most beautiful Striped Worsted and Silk goods, mode colors. Also, two Cases rich Striped Silks, new styles, and beautiful colors. *Sept.* 11.

T. P. SMITH

HAS just opened, 1 Case rich plain Changeable Silks, which will be offered at 62 1-2 cents. Granite block, corner West street. *Sept.* 11

YOUTH'S COMPANION.

PUBLISHED WEEKLY, at the Office of the BOSTON RECORDER. Price One Dollar a Year, in advance.

CONTENTS OF NEXT WEEK'S NUMBER.

THE Cow and the Ass, (With a Picture.) The Tahitian and his Boy. A Kind of Swearing. Country Scenes. It is not my Fault. A Child Taught to Swear. Rules for Domestic Happiness. A Little Girl. Menah and her Mother. Anecdote of a Lion. A Little Girl and an Infidel Shoemaker. A Man Hung for Obeying his Mother. A Dream. A Missionary's Family. The Little Strawberry Girl. The Praying Soldier. Affecting Anecdote. No. Happiness in Death. Wine. The Yellow Pocket. The Farmer and the Beggar. "Jesus, Thou Heavenly Stranger." Little Things.

A letter to the Editor of the Companion from a gentleman in Berkshire County, Mass. dated Aug. 29, 1840, says:—

"I take pleasure in saying that I have paid for no paper with more cheerfulness than that—and no one probably has been more useful in my family. But my children have arrived at that age when they are less interested by it than heretofore. In withdrawing the patronage of *one* subscriber, I hope that it may be replaced by a *hundred.*

Yours Respectfully, S. R."

From the DESCRIPTIVE CATALOGUE *of the Mass. S. S. Society*, 13 *Cornhill.*

THE African Traveller, or Prospective Missions in Central Africa. This consists of nine chapters of familiar conversations on Central Africa;—its inhabitants, customs, manners, morals, crimes, productions, curiosities, &c. It is written in such a manner as to give much information on the real condition of Africa, and at the same time to inspire the reader with zeal to send to this benighted race the blessings of the gospel of Christ.—pp. 150. Price 21 cents.

Story of the Prodigal. Stitched, 5—bound. Price 12 cts. This little work is a familiar paraphrase of the Bible account of the Prodigal Son. It is designed to allure the young to the study of those interesting portions of Holy Writ—the parables. Accompanied by engravings. By Wm. A. Alcott—pp. 54.

The Noble Prince, or How to Forgive. Stitched, 4—bound. Price 9 cents. This story relates to David, and his treatment of Saul his enemy; how he had him completely in his power, and yet, instead of destroying, *forgave* him. In a word, it is designed to illustrate the nature and importance of exercising the true spirit of forgiveness. By Wm. A. Alcott.—pp. 36.

Tales of Intemperance. Consisting of seven plain and simple stories, showing the importance of strict temperance. These seven stories are,—the Relapsed; the Wounded; the Temperance Meeting; the Truant Boy; the Generous Hearted; and Who are its Victims? One thing is to be remembered by the reader, in regard to these Tales, which is, that they are founded in truth.—pp. 93. Price 20 cents.

Sept. 11. C. C. DEAN, *Agent.*

Poetry.

Communicated for the Boston Recorder.

'I BAPTISE THEE IN THE NAME OF THE FATHER.'

Holy Father! hear our prayer,
Make this babe thy special care;
By thy sov'reign grace divine,
May she even now be thine.

Gracious Saviour! in thy name,
We the precious promise claim;
This dear lamb we bring to thee,
O do thou her Shepherd be.

Where the living waters flow,
Where the greenest pastures grow;—
Where thy "little flock" doth feed,
Tenderly her footsteps lead.

When with grief or pain opprest,
May she on thy bosom rest;
Kindly wipe her tears away,
Be her refuge, solace, stay.

Holy Spirit! Thee we seek,
Guide her, teach her, make her meek;
'Tis thy light can make her wise,
Fit her to ascend the skies.

There, at last may she be found,
With the palm of vict'ry crown'd;
Saved from death, from sin set free,
Thine through all eternity. M. H.

Biography.

For the Boston Recorder.

LUCY T. GOODALE.

Died, at Marlboro', Aug. 26, Lucy Thurston Goodale, aged 20, daughter of Dea. David Goodale. She was a member of the Mount Holyoke Seminary, and had come to pass the vacation with her parents. Within a few days after her return home, she was attacked with the disease which terminated her life. Miss Goodale possessed fine powers of mind which had been carefully cultivated. She had been for about four years a professor of religion, and had adorned her profession in no ordinary degree. Humility and a tender concern for the salvation of those around her, were marked traits in her character.

The following letter of condolence, addressed to her parents on the day of her funeral, and written without the slightest thought of publication, has been obtained for insertion in the Recorder. It is from one who knew her intimately.

AUGUST 28, 1840.

My dear afflicted Friends,—And is it so? Can it be that you are now laying dear Lucy in the grave, and that we shall look upon her face no more? Is that precious, cherished child taken from you, your first born, the child of so many prayers, and of *such* hopes? And are those hopes, so dear and so bright, now all crushed? No, no, they are not—they are all consummated. Your prayers for that beloved daughter are answered, the highest expectations you had formed for her are fulfilled; you will, you must say, "He doeth all things well," "Good is the will of the Lord." Yes, her salvation is finished; she will sin and suffer no more; her tears are all wiped away; she has done her work and gone home. "Blessed are the dead who die in the Lord."

Your tears will flow; you cannot restrain them; but they are for yourselves, not for her. You have cause to mourn the loss of your Lucy, especially the loss which her brothers and dear little sisters have sustained; it is a great one. She was indeed a comfort to you and a blessing to them; the influence of such an older daughter in a family is above all price. Yet it is our privilege to know that your God and her God in his abundant and wonderful mercy, is able to render her death a greater benefit to you and your surviving children, than even her life, valuable as it seemed, could have been.

Lucy loved the kingdom of Christ, and had a heart to labor for its promotion; to us it appears sadly mysterious that one possessing such a spirit and giving so high promise of usefulness, should not have been permitted for a longer period to exert a holy influence in this dark and sinful world. But as I have been following you along in my thoughts through the mournful funeral services, to the heart-rending moment when you took the last look at that beloved form, and saw the precious but insensible clay let down into its narrow place of repose, the impression has been gathering strength in my mind, that some great design of love was wrapped up in this dark dispensation, and that to the family now first broken in upon by death, to the church which was dear to her, to the Seminary she had so lately left, and to the wide circle of friends among whom she was known and loved, there would be such a blessing connected with her early departure, as would serve to bind up your wounded hearts and change the expressions of parental agony into the language of praise. Yes, it may be that her death shall prove the means of eternal life to very many souls.

While I write, one who loved Lucy almost as a daughter, and who but for imperious duties would have mingled his tears with yours this day at her grave, is, I make no doubt, attempting to impress on a little audience of youth, the solemn lessons afforded by the event which has so deeply and tenderly affected his own heart. Though dead she is speaking, and will speak to the living; may the Holy Spirit so impress the admonition that she shall not have died in vain.

Let us think of dear Lucy as in heaven, for we have most comforting evidence that grace had made her meet for that world, and that she has exchanged the joys of communion with her Saviour here, for the glories of his unveiled presence, the unclouded, eternal sunshine of his love. She drank with sweet relish from the streams of salvation on earth, and now she has gone to the Fountain—she will thirst no more.

I have learned little of what passed in Lucy's dying chamber, but I know in what manner she lived when in health and surrounded by the fascinations of the world; and so manifest was it that she acted continually on Christian principles, that she daily walked with God, that I feel no hesitation in speaking of her thus.

You, my dear Mrs. Goodale, are this day a happy mother. You have been permitted to see the child over whom you had fondly watched, whom you had cherished in your bosom, for whom you had toiled and prayed, early consecrating herself to her Redeemer, earnestly desiring and diligently preparing to serve him, and now, mercifully removed from all that could do her harm, admitted to higher service, more exalted privileges and sweeter companionship than those she has left; and, to sum up all blessedness in one word, forever with the Lord. Should not yours be the language more than of submission—of praise.

Most tenderly, my dear friends, do I sympathise in your bereavement, but for the lovely and beloved one who is gone, I cannot but rejoice—safe home—what other words could you speak of her with so much satisfaction. We had thought much of enjoying a sweet visit from Lucy about this time; and O how warmly would her affectionate heart have participated in our joy over one dear member of the family concerning whom we hope it may be said, "which was lost and is found." But if there is joy in heaven in relation to that one, she shares it there.

While she languished on her bed of suffering, she was not forgotten at our family altar, and often will our eyes moisten at the remembrance of the seasons when she knelt with us there and amid the circle of praying sisters; and if J—— and C—— should live to enter upon the occupancy of their room at the Seminary, the recollection of the friend who was to have shared it with them, will come with overpowering tenderness over their hearts. May they find daily united access to Lucy's Saviour, and follow her as she followed Christ, that so the tie of earthly friendship may become a bond of everlasting union.

And now, my dear friends, what remains to us but to live in this world as those who are soon to leave it, and to make it the business of the days that may yet be allotted us, to prepare ourselves, and aid others in preparation to join the blessed dead.

Yours with sympathising affection, ——.

Literary.

For the Boston Recorder.

COMMENCEMENT AT AMHERST COLLEGE.

Mr. Editor,—Having had the privilege of enjoying, in common with thousands, a portion of the bounties and luxuries of this Literary Festival, which was held last week, I feel constrained to acknowledge the peculiar gratification afforded to my own mind by the exercises of the occasion. A more minute account, you probably have from some other source. Presuming this, I shall aim but to delineate the main impression. The Anniversaries of the several societies on Tuesday are said to have been well sustained, and to have yielded liberally to the satisfaction of those who had the good fortune to be present. The Order of Exercises for Commencement will show you what a rich variety was afforded in the selection of subjects, and will suggest perhaps many of the materials, solid and tasteful, which would fitly be wrought into such compositions. Yet to realize either the skill or effect with which the design was brought out, it was necessary to be within sight and hearing. Everything, it is true, as is usual at Amherst, was conducted in a style of commendable simplicity. Those very mountains would have frowned, had it been otherwise. The beauty and grandeur of such scenery as surrounds that hallowed spot, seem to forbid the exhibition of anything trivial or ostentatious. But be this as it may, there were productions of genius worthy of the place. Evidence was abundant throughout; the performances, that the young men there educated had enjoyed high advantages for intellectual culture, and had at the same time been disposed to improve them. Their profiting, it is thought, was apparent to all. The exercises generally, if I may hazard an opinion, were characterized in the main by manliness of thought, and speech, and gesture, honorable alike to the head and the heart. The indebtedness indeed of Science and Learning to true Religion, and the consanguinity between good morals and good taste, was never to my mind more palpably manifest than during the delivery of these addresses.

Though the prevalence of substantial and salutary knowledge, rather than the show of superficial attainments, has been continually sought by the Patrons and the Faculty of Amherst College, it is grateful to witness the growth and flourishing of those arts and graces of education which add dignity and adorning to the walks of science. Rhetoric is breathing freely in that elevated atmosphere, and even Poetry, despite of the toil of severe studies, is asserting its claims to a place among those verdant hills. This is as it should be. Who can tread on that enchanted ground, in the midst of such sublimity of scene and association, without feeling that there, if any where in New England, should be undisputed emanations of eloquence and song? Where should the muses hold their seat, if not in the consecrated haunts offered so liberally by the venerable Holyoke?

Will the friends of learning and humanity allow an Institution like this to languish, or even to be straitened in the least for want of liberal endowments? Why, though not a *cherished* child of the State, should it be retarded a year longer from its desired and desirable advancement? PHILERMENIAN.

COMMENCEMENT AT BROWN UNIVERSITY.—The 71st Commencement of this institution, occurred on Wednesday, Sept. 2. The following was the order of exercises:—

PRAYER.

1. Salutatory Oration in Latin. James Robinson Boise, Blandford, Mass.
2. "Parallel between the United States and the Empire of Russia." A Dissertation. Frank Griffin, Hampton, Conn.
3. "Sympathy with Men of Genius." An Essay. Henry Griggs Weston, Lynn, Mass.
4. "Political Integrity." An Intermediate Oration. Jonas Dakins Sleeper, Guilford, N. H.
5. A Discussion. Oliver Fiske, (Ex.) Lowell, Mass. Thomas Weston Wood, (Ex.) Middleboro', Ms.
6. "The Re-interment of Napoleon in Paris." An Essay. James Haydon Coggeshall, New-Bedford, Mass.
7. "Enthusiasm." An English Oration. Benjamin Franklin, Providence, R. I.
8. "Popular Delusions." A Dissertation. William Nathan Sage, Rochester, N. Y.
9. An Intermediate Oration. Nathan Henry Dow, (Honorary) Sterling, Conn.
10. "The Power of Personal Character." A Dissertation. Ebenezer Dodge, Salem, Mass.
11. "The Historian." An Intermediate Oration. Obil Winsor Briggs, Middleboro', Mass.
12. "The Influence of a Sceptical Spirit on the progress of Truth." A Dissertation. George Huntingdon Browne, Glocester, R. I.
13. "The Influence of Intellectual Culture on the Moral Character." An English Oration. William Theophilus Brantly, Charleston, S. C.
14. "The Value of Private Life." An English Oration. Edwin Channing Larned, Providence, R.I.
15. An English Oration. William Dutton, (Ex.) Jaffrey, N. H.
16. An English Oration. Edward Weeks West, (Honorary) Colchester, Conn.
17. "Character of the English Puritans." An English Oration. Heman Lincoln, Boston, Mass.
18. "The Social Theorists of the Age." An English Oration. William Gaston, Boston, Mass.
19. The Philosophical Oration on "The Elements of Intellectual Success." Abraham Payne, Canterbury, Conn.
20. The Classical Oration on "The Influence of the Ancient Mythology upon Literature, compared with that of Christianity." James Ryland Kendrick, Poultney, Vt.
21. CONFERRING THE DEGREES.
22. "The Study of the Past." An English Oration with the Valedictory Addresses. Nathaniel Morton, Taunton, Mass.

PRAYER AND BENEDICTION.

Candidates for the Degree of Bachelor of Arts.

Nathan Wheeler Ayer, James Robinson Boise, William Hathorne Bott, William Theophilus Brantly, Obil Winsor Briggs, George Huntingdon Brown, James Haydon Coggeshall, Nathaniel Bowen Cook, Samuel Cowell, Ebenezer Dodge, Nathan Henry Dow, William Dutton, John Eddy, Oliver Fiske, Benjamin Franklin, Elon Chittenden Galusha, William Gaston, Frank Griffin, Edmund Valentine Hathaway, Thorndike Cleaves Jameson, James Ryland Kendrick, Edwin Channing Larned, Heman Lincoln, Rollin Mathewson, Horatio Gilleard Morse, Nathaniel Morton, Abraham Payne, William Nathan Sage, Jonas Davius Sleeper, James Lewis Stone, Elisha Freeman Watson, Edward Weeks West, Henry Griggs Weston, Francis Ide Wheaton, Joseph Winsor, Thomas Weston Wood.

NORTH YARMOUTH ACADEMY, ME.

In the Classical Department, this Institution has had thirty-nine students the past year, under the instruction of Mr. Allen H. Weld. The General Department has had one hundred and nineteen, under the instruction of Mr. Daniel Lane. Total 158.

In the classical departments we are desired to say, that every facility necessary to a thorough preparation for college is afforded; all branches are excluded from it that have not a bearing on its primary object. The course of instruction is systematic and thorough, occupying three years.

The year is divided into four terms, of 11 1-2 weeks each. Tuition in the classical department, $4 per term; in the general department $3. Board in families, from $1,50 to $1,75. In common about one dollar—exclusive of wood and lights.

Miscellany.

THE DEMONIAC OF GADARA.

A SPECIMEN OF WELCH PREACHING.

It is said, that it was his desire to arouse the attention of the people, which had not been excited during the whole meeting, though many excellent sermons had been delivered. If I remember right, this meeting was held in the open air, and I think it was stated that there was a Fair in the adjacent neighborhood, which had a tendency to divide the attention of the people from hearing the word of life. I think, in a few moments after Mr. E. began, the whole congregation gave profound attention to the word.

'And when he went forth to land, there met him out of the city a certain man which had devils a long time, and wore no clothes, neither abode in any house, but in the tombs.'—Luke viii. 27. I imagine, said Mr E., that this demoniac was not only an object of pity, but he was really a terror to the country; so terrific was his appearance, so dreadful and hideous his screams, so formidable, frightful, and horrid his wild career, that all the women in that region were so much alarmed that none of them durst go to market.

And, what made him still more terrible, was the place of his abode; it was not in the city, where some attention might be paid to order and decorum—though he would sometimes ramble into the city, as in this case. It was not in a town, or village, or any house whatever, where assistance might be obtained in case of necessity; but it was among the tombs, and the wilderness; not far, however, from the turnpike road. No one could tell but that he might jump at them like a panther and scare them to death. The gloominess of the place made it more awful and solemn. It was among the tombs, where, in the opinion of some, all witches' corps, candles, and hobgoblins abide.

By this time, the devil became offended with the Gadarenes, and in a pout he took the demoniac away, and drove him into the wilderness. He thought the Gadarenes had no business to interfere and meddle with his property—for he had possession of the man; and he knew that 'a bird in the hand is worth two in the bush.' It is probable that he wanted to send him home; for there was no knowing what might happen now-a-days. But there was too much matter about him to send him away as he was; therefore, he thought it the best plan to persuade him to commit suicide, by cutting his own throat. But here Satan was at a nonplus—his rope was too short; he could not turn executioner himself, as that would not have answered the design he had in view, when he wants his people to commit suicide; for the act would have been his own sin, and not the man's. The poor demoniac, therefore, must go about to hunt a sharp stone, or any thing he could get. He might have been in search of such an article when he returned from the wilderness into the city whence he came, when he met the Son of God.

Jesus commanded the unclean spirit to come out of the man. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, 'What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.'

Here is the devil's confession of faith. The devils believe and tremble, while men make a mock of sin, and sport on the verge of dark damnation. To many of the human race, Christ appears as a root out of dry ground. They see in him neither form nor comeliness, and there is no beauty in him that they should desire him. Some said that he was the carpenter's son, and would not believe in him; others said, that he had a devil, and that it was through Beelzebub, the chief of devils, that he cast out devils. Some cried out Crucify him, crucify him; and others said, let his blood be upon us and our children. As the Jews would not have him to rule over them; so, many who call themselves Christians say that he is a mere man; as such, he has no right to rule over their consciences, and demand their obedience, adoration, and praise. But Diabolus knows better—Jesus is the Son of God most high. Many of the children of the devil, whose works they do, differ very widely from their father in sentiments respecting the person of Christ.

Jesus commanded the legion of unclean spirits to come out of the man. They knew that out they must go; but they were like some Irishmen—very unwilling to return to their own country again. And he suffered them to go into the herd of swine.

Methinks that one of the men who fed the hogs, kept a better look-out than the rest of them, and said,

'What ails all the hogs? Look sharp there, boys—keep them in—make good use of your whips. Why don't you run? Why, true as I am a live, one of them has gone headlong over the cliff! There! there, Morgan, yonder goes another!—Drive them back, Tom.'

Never was there such running, and whipping, and hallooing—but down go the hogs, before they were aware of it.—One of them said,

'They are all gone?'

'No, sure, not all of them gone into the sea?'

'Yes, every one of them; and if ever the devil entered any thing in this world he has entered into those hogs.'

'What,' says Jack, 'and is the noble black hog gone?'

'Yes! yes! I saw him scampering down that hill as if the very devil himself was in him; and I saw his tail take the last dip in the troubled element below.'

'What,' says Tom to Morgan, 'shall we say to our Masters?'

'What can we say? We must tell the truth, that is all about it. We did our best—all that was in our power. What could any man do more?'

So they went their way to the city, to tell their masters what had happened.

'Jack, where are you going?' exclaimed one of the masters.

'Sir, did you know the demoniac that was among the tombs, there?'

'Demoniac among the tombs!—Where did you leave the hogs?'

'That madman, Sir——'

'Madman! Why do you come home without the hogs?'

'That wild and furious man, Sir, that mistress was afraid of so much——'

'Why, Jack, I ask you a plain question—why don't you answer me? Where are the hogs?'

'That man who was possessed with the devils, Sir——'

'Why, sure enough, you are crazy! You look wild! Tell your story, if you can, let it be what it may.'

'Jesus Christ, Sir, has cast the unclean spirits out of the demoniac; they are gone into the swine; and they are drowned in the sea! for I saw the tail of the last when it went out of sight! Now, master, it is even so, you may depend.'

The Gadarenes went out to see what was done; and finding that it was even so, they were afraid, and besought Jesus to depart from them.

How awful must be the state and condition of those men, who love the things of this world more than Jesus Christ!

'The man out of whom the unclean spirits were cast besought Jesus that he might be with him. But he told him to return to his own house, and show how great things God had done for him. And he went his way, and published throughout the whole city of Decapolis, how great things Jesus had done unto him.'

The act of Jesus casting so many devils out of him, was sufficient to persuade him that Jesus was God as well as man.

I imagine I see him going through the city, crying, 'O yes! O yes! O yes!—Please to take notice of me, the demoniac among the tombs. I am the man who was a terror to the citizens of this place; that wild man, who could wear no clothes, and that no man could bind. Here am I now in my right mind. Jesus Christ, the friend of sinners, had compassion upon me, when I was in my low estate. When there was no eye to pity, and no hand to save, He cast out the devils, and redeemed my soul from destruction.'

Most wonderful must have been the surprise of the people to hear such proclamation. The ladies running to the windows—the shoemakers throwing their lasts one way, and their awls another—running out to meet him, and to converse with him, that they might be positive there was no imposition; and found to be a fact that could not be contradicted. O the wonder of all wonders! Never was there such a thing! must, I think, be the general conversation.

And while they were talking, and every body having something to say, homeward goes the man. As soon as he came in sight of the house, I imagine I see one of the children running in, and crying, 'O mother! father is coming and he will kill us all!'

'Children, come all into the house,' said the mother. 'Let us fasten the doors. I think there is no sorrow like my sorrow!' said the broken hearted woman.

'Are all the windows fastened, children?'

'Yes, mother.'

'Mary, my dear, come from the window; don't be standing there.'

'Why, mother, I can hardly believe that it is father! that man is well dressed.'

'O yes, my dear children, it is your own father. I knew him by his walk the moment I saw him.'

Another child stepping to the window, said, Why, mother, I never saw father coming home as he comes to-day. He walks on the foot-path, and turns round the corner of the fences. He used to come towards the house as straight as a line, over fences, ditches, and hedges; and I never see him walking as slow as he does now.'

In a few moments, however, he arrives at the door of the house, to the great terror and consternation of all the inmates. He gently tries the door, and finds no admittance. He pauses a moment, steps towards the window, and says, in a low, firm, and melodious voice, 'My dear wife, if you will let me in, there is no danger. I will not hurt you; I bring you glad tidings of great joy.'

The door was reluctantly opened, as it were between joy and fear. Having deliberately seated himself, he said:

'I am come to show you what great things God has done for me. He loved me with an everlasting love. He redeemed me from the curse of the law, and the threatenings of the vindictive justice. He saved me from the power and the dominion of sin. He cast out the devils out of my heart, and made that heart which was a den of thieves, the temple of the Holy Spirit. I cannot tell you how much I love the Saviour. Jesus Christ is the foundation of my hope, the object of my faith, and the centre of my affection. I can venture my immortal soul upon him. He is my best friend—he is altogether lovely—the chief among ten thousands. He is my wisdom, righteousness, sanctification, and redemption. There is enough in him to make a poor sinner rich, and a miserable sinner happy. His flesh and blood is my food—his righteousness my wedding-garment—and his blood is efficacious to cleanse me from all my sins. Through him I can obtain eternal life; for he is the brightness of the Father's glory, and the express image of his person—in whom dwelleth all the fulness of the God-head bodily. He deserves my highest esteem, and my warmest gratitude. Unto him who loved me with an eternal love, and washed me in his own blood—unto him be the glory, dominion, and power, forever and ever. For he has rescued my soul from hell; he has plucked me as a brand out of the burning. He took me out of the miry clay, and out of a horrible pit. He set my feet upon a rock, and established my goings, and put in my mouth a new song of praise and glory to him! Glory to Him forever! Glory to God in the highest! Glory to God forever and ever! Let the whole earth praise him! Yea, let all the world praise him!—Hallelujah! The Lord God omnipotent reigneth!'

It is beyond the power of the strongest imagination to conceive the joy and gladness of this family. The joy of sea-faring men delivered from being shipwrecked—the joy of a man delivered from a burning house—the joy of not being found guilty at a criminal bar—the joy of receiving pardon to a condemned malefactor—the joy of freedom to a prisoner of war—is nothing in comparison to the joy of him who is delivered from going down to the pit of eternal destruction. For it is 'joy unspeakable and full of glory!'

Result of Gambling.—A check of $250 was presented at the counter of the Farmer's Bank, Richmond a few days ago, but was refused payment as it proved a forgery. Upon inquiring into the facts of the case, it was ascertained that the check belonged to a gambler and had been received by him from a young man in payment for a gambling debt; furnishing another fearful warning to young men to guard, with a never ceasing vigilance, their every act thro' life, lest a single false step should blast their name forever.

Several bills were found lately in New Orleans, against free persons of color, for being in the State contrary to law, and in contempt of a legal notice to quit it. The punishment in each case of conviction, is fixed by law to be imprisonment at hard labor for twelve months in the penitentiary.

MILTON ACADEMY.

THE Fall Term of this Institution will commence on TUESDAY, the 8th day of September next, and continue twelve weeks, under the immediate care and instruction of Mr. ELIEZER J. MARSH, A. B., Principal.

Instruction will be given in all the various branches of an English and Classical education. The location is in the centre of the town, about eight miles from Boston, and is pleasant, healthful and retired.

The Trustees feel a high degree of confidence in recommending Mr. Marsh, as a gentleman of superior qualifications as a Teacher. Parents wishing to place their children at this Institution, may be assured that while particular attention will be paid to the manners and morals of the pupils, no pains will be spared to render their situation pleasant, and to advance them in a thorough course of education.

Board can be obtained in good families, at a convenient distance from the Academy, on reasonable terms; and a few can be accommodated in the family of the Principal, if application be made early.

TUITION—Languages, per Term, $9,00
English Branches, $7,00

Further particulars may be had on application to Hon. Abel Cushing, or Samuel H. Babcock, Esq. Boston;—to Rev. Dr. Gray, Jamaica Plain, Roxbury;—to Dr. J. P. Spooner, Dorchester;—or to Dr. A. Holbrook, to James M. Robbins, Esq.;—to the Principal, or to the subscribers, in Milton.

In behalf of the Board of Trustees,
SAMUEL W. COZZENS,
JOSEPH ANGIER.
Milton, Aug. 28, 1840. 3w.

SCHOOL FOR YOUNG LADIES.

THE Next Term of Mr. CHARLES E. ABBOTT'S School, will commence on Monday, Sept. 7, at the Masonic Temple, in Room No. 8. The charges will be as follows:—
For pupils who are over 12 years of age, $15,00 per term.
" " " " under " " " " 10,00 " "
" " " attend to either of the languages or to drawing, there will be an additional charge, for each of those studies, of 3,00 " "

The term will be eleven weeks long, and no deduction will be made for any absence of less than a week at one time.

The school hours will be from 9 A. M. till 2 P. M.

Application for admission may be made to Mr. Abbott, during the week preceding the commencement of the Term, at the house of Rev. Mr. Bliss, No. 19 Somerset St. and also after that time at the School Room.

Boston, Aug. 14, 1840. CHARLES E. ABBOTT. 8w.

WARREN ACADEMY, WOBURN.

THE Fall Term in this Institution will begin, Monday, Sept. 7, and continue *eleven* weeks.

TUITION per term is $4,00, *payable in advance.*

A limited number of pupils can be accommodated in the family of the Principal.

BOARD, on reasonable terms, can be obtained in good families in the vicinity of the Academy.

REFERENCE.—Rev. Mr. McClure, Malden—Rev. Mr. Leavitt, Bedford—Rev. Mr. Pickett, Reading—G. W. Warren, Esq. Charlestown—J. B. Kimball & Co. 17 & 18 North Market street, Boston—Rev. J. Bennett, Gen. A. Thompson, B. Cutter, M. D. Woburn. A. K. HATHAWAY, Principal.
Woburn, Aug. 28, 1840. (*)

DEPOSITORY

Of the American Sunday School Union,
5 Cornhill, Boston,

WHERE is to be found every publication of the Society, and in any quantities, at Philadelphia Prices.
Sept. 4. WM. B. TAPPAN, Agent.

BRADFORD ACADEMY.

THE Next Term of this Seminary will commence September 22nd, and continue twenty-five weeks; including a vacation of one week, to commence on Wednesday preceding the annual Thanksgiving. The Young Ladies that contemplate a connection with the Seminary, are requested to be present at the commencement of the term.

TUITION 50 cents per week, including Vocal Music, or $12 for the term of twenty-four weeks.

BOARD $2 per week, including washing and lights. Tuition paid in advance; also one third of the board.

GEORGE COGSWELL,
In behalf of the Trustees of Bradford Academy.
Bradford, Mass. Aug. 14, 1840. 7w.

MONSON ACADEMY.

THE Fall Term of this Institution will commence on Wednesday the 2nd of September.

MR. RICHARD S. STORRS, JR. will continue to have charge of the Male Department of the English school—and the Female Department will also remain under the care of the present teacher, Miss WHITNEY.

Particular attention will be paid the next term to those who wish to prepare for teaching common schools the coming winter—and lectures will be given to them on various topics connected with common school education.

Board may be obtained at prices varying from $1,50 to $2, per week, exclusive of washing, lights and fuel.

TUITION. In the Classical Department, including French, $4,50.
In the higher English branches, 4,00.
In the common English branches, 3,50.
For instruction in painting and drawing, 1,00 extra.
CHARLES HAMMOND, Principal.
Monson, Aug. 21, 1840. 3w.

NORMAL SCHOOL AT LEXINGTON.

THE Fall Term of fifteen weeks will commence on Wednesday the 9th day of Sept. next. The design of this Institution is to prepare Females for Teaching.

Applicants can be admitted at any part of the Term, provided they can join a class. The conditions of entrance are, 1. Certificate of good moral and intellectual character. 2. Age at least 16 years. 3. Professed intention of becoming a teacher. 4. A satisfactory examination in the common branches. The shortest time of continuance with the School is one year; but qualified pupils may have leave of absence to teach during the Summer Term.

Tuition gratis. Board $2 per week. C. PEIRCE,
Lexington, Aug. 14, 1840. 12w. Principal.

MILLER'S EXPLODING THEORY.

EVIDENCE from Scripture and History of the Second Coming of Christ, about the year 1843: exhibited in a Course of Lectures. By William Miller. Sixth edition.

An Exposition of the Prophecies, supposed by William Miller to predict the Second Coming of Christ in 1843. With a Supplementary Chapter upon the true Scriptural Doctrine of a Millennium Prior to the Judgment. By John Dowling, Pastor of the Pine Street Baptist Church, Providence, R. I.

For sale by JAMES LORING, No. 132 Washington st. 4.

COUSIN'S PSYCHOLOGY.

ELEMENTS of Psychology; included in a critical examination of Locke's Essay on the Human Understanding. With additional Pieces. By Victor Cousin, Peer of France; Member of the Royal Council of Public Instruction, &c. &c. Translated from the French, with an Introduction and Notes, by the Rev. C. S. Henry, D. D. Second Edition, prepared for the use of Colleges. 12mo.

"The present edition exhibits the reasons [for discarding the principles of Locke] more fully and intelligibly than any other work with which we are acquainted. * * * Unless the prevailing indifference to speculative inquiries should suffer this work to fall into neglect, it must have a salutary effect in rectifying the partialities of English Philosophy. We can only wish that the same patience and impartiality which have been evinced by Cousin in his examination of Locke, may be exercised by American Theologians and Philosophers in examining his critique."—*President Woods.*

"This book is an invaluable acquisition to Philosophy in the English language. The work itself is profound, the English dress excellent, and the introduction and notes by the translator is a great addition to the main work. I cannot express my gratitude to the translator for giving this work to the American public. Every man making any pretensions to a knowledge of the philosophy of mind, that grand science of sciences, ought to read in Cousin's Psychology."—*President Fiske.*

"All who desire to make progress in this science of sciences, should study Cousin."—*N. Y. Observer.*

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